



In the name of Allah: the Compassionate, the Merciful

سورة الأنبياء

AL-ANBIYAA

Name

The name of this Surah has not been taken from any verse but it has been called *Al-Anbiyaa* because it contains a continuous account of many *Anbiyaa* (Prophets). Nevertheless, it is a symbolic name and not a title.

Period of Revelation

Both the subject matter and the style of the Surah indicate that it was sent down in the third stage of the life of the Holy Prophet at Makkah. (See Introduction to Chapter VI).

Subject and Topics

This Surah discusses the conflict between the Holy Prophet and the chiefs of Makkah, which was rampant at the time of its Revelation and answers those objections and doubts which were being put forward concerning his Prophethood and the Doctrines of *Tauhid* and the Hereafter. The chiefs of Makkah have also been rebuked for their machinations against the Holy Prophet and warned of the evil consequences of their wicked activities. They have been admonished to give up their indifference and heedlessness that they were showing about the Message. At the end of the Surah, they have been told that the person whom they considered to be a "distress and affliction" had in reality come to them as a blessing.

Main Themes

In vv. 1-47, the following themes have been discussed in particular :

1. The objection of the disbelievers that a human being could not be a Messenger and therefore they could not accept Muhammad (peace be upon him) as a Prophet, has been refuted.

2. They have been taken to task for raising multifarious and contradictory objections against the Holy Prophet and the Qur'an.
3. Their wrong conception of life has been proved to be false because it was responsible for their indifferent and heedless attitude towards the Message of the Holy Prophet. They believed that life was merely a sport and pastime and had no purpose behind or before it and there was no accountability or reward or punishment.
4. The main cause of the conflict between the disbelievers and the Holy Prophet was their insistence on the doctrine of *shirk* and antagonism to the Doctrine of *Tauhid*. So the doctrine of *shirk* has been refuted and the Doctrine of *Tauhid* reinforced by weighty and impressive though brief arguments.
5. Arguments and admonitions have been used to remove another misunderstanding of theirs. They presumed that Muhammad (peace be upon him) was a false prophet and his warnings of a scourge from God were empty threats, just because no scourge was visiting them in spite of their persistent rejection of the Prophet.

In vv. 48-91, instances have been cited from the important events of the life stories of the Prophets to show that all the Prophets, who were sent by God, were human beings and had all the characteristics of a man except those which were exclusive to Prophethood. They had no share in Godhead and they had to implore Allah to fulfill each and every necessity of theirs.

Along with these two other things have also been mentioned:

1. All the Prophets had to pass through distress and affliction; their opponents did their worst to thwart their mission, but in spite of it they came out successful by the extraordinary succour from Allah.
2. All the Prophets had one and the same "way of life", the same as was being presented by Muhammad (Allah's peace be upon him), and that was the only Right Way of Life and all other ways invented and introduced by mischievous people were utterly wrong.

In vv. 92-106, it has been declared that only those who follow the Right Way, will come out successful in the final judgment of God and those who discard it shall meet with the worst consequences.

In vv. 107-112, the people have been told that it is a great favour of Allah that He has sent His Messenger to inform them beforehand of this Reality and that those, who consider his coming to be an affliction instead of a blessing, are foolish people.

The Holy Quran

The Prophets

Sura # 21 – 112 Verses - Makkah

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اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

Their reckoning	حِسَابُهُمْ	For mankind	لِلنَّاسِ	Draws near	اَقْتَرَبَ
Heedlessness	غَفْلَةٍ	In	فِي	While they	وَهُمْ
				turnaway	مُّعْرِضُونَ

Translit	Aqtaraba Lilnnāsi Hīsābuhum Wa Hum Fī Ghaflatīn Mu`riḍūna				
AhmedAli	لوگوں کے حساب کا وقت قریب آگیا ہے اور وہ غفلت میں پڑ کر منہ پھیرنے والے ہیں				
Jalandhry	لوگوں کا حساب (اعمال کا وقت) نزدیک آ پہنچا ہے اور وہ غفلت میں (پڑے اس سے) منہ پھیر رہے ہیں				
YusufAli	Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away.				
M.Khan	Draws near for mankind their reckoning, while they turn away in heedlessness.				
Pickthal	Their reckoning draweth nigh for mankind, while they turn away in heedlessness.				
Shakir	Their reckoning has drawn near to men, and in heedlessness are they turning aside.				

مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾

(from)	مِنْ	Comes unto them	يَأْتِيهِمْ	Not	مَا
Their Lord	رَبِّهِمْ	From	مِنْ	An admonition	ذِكْرٍ
They listen to it	اسْتَمَعُوهُ	But	إِلَّا	As a recent revelation	مُحَدَّثٍ
		play	يَلْعَبُونَ	While the	وَهُمْ

Translit	Mā Ya'tīhim Min Dhikrin Min Rabbihim Muḥdathin 'Illā Astama`ūhu Wa Hum Yal`abūna				
AhmedAli	ان کے رب کی طرف سبھانے کے لیے کوئی ایسی نئی بات ان کے پاس نہیں آتی کہ جسے سن کر بنی میں نہ ٹال دیتے ہوں				
Jalandhry	ان کے پاس کوئی نئی نصیحت ان کے پروردگار کی طرف سے نہیں آتی مگر وہ اسے کھیلتے ہوئے سنتے ہیں				
YusufAli	Never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest—				
M.Khan	Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play,				
Pickthal	Never cometh there unto them a new reminder from their Lord but they listen to it while they play,				
Shakir	There comes not to them a new reminder from their Lord but they hear it while they sport,				

لَا هِيَةَ قُلُوبُهُمْ ۖ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ ۖ أَفَتَأْتُونَ السَّحَرَ

وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾

And they conceal or keep secret	وَأَسْرُوا	Their hearts	قُلُوبُهُمْ ۖ	Being in a light mood occupied	لَا هِيَةَ
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The Prophets

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Do wrong	ظَلَمُوا	Those who	الَّذِينَ	The private counsels	النَّجْوَى
But	إِلَّا	This	هَذَا	What (is)	هَلْ
Will you go to	أَفَتَأْتُونَ	Like you	مِثْلَكُمْ	A human being	بَشَرٌ
See (it)	تُبْصِرُونَ	While you	وَأَنْتُمْ	(to) magic	السَّحَرِ

Translit	Lāhiyatan Qulūbuhum Wa 'Asarrū An-Najwā Al-Ladhīna Žalamū Hal Hādhā 'Illā Basharun Mithlukum 'Afata'tūna As-Sihra Wa 'Antum Tubširūna
AhmedAli	ان کے دل کھیل میں لگے ہوئے ہیں اور ظالم پوشیدہ سرگوشیاں کرتے ہیں کہ یہ تمہاری طرح ایک انسان ہی تو ہے پھر کیا تم دیدہ دانستہ بادو کی باتیں سنتے جاتے ہو
Jalandhry	ان کے دل غفلت میں پڑے ہوئے ہیں اور ظالم لوگ (آپس میں) چپکے چپکے باتیں کرتے ہیں کہ یہ (شخص کچھ بھی) نہیں مگر تمہارے جیسا آدمی ہے۔ تو تم آنکھوں دیکھتے بادو (کی لپیٹ) میں کیوں آتے ہو
YusufAli	Their hearts toying as with trifles. The wrongdoers conceal their private counsels, (saying) "Is this (one) more than a man like yourselves? Will ye go to witchcraft with your eyes open?"
M.Khan	With their hearts occupied (with evil things) Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad SAW) more than a human being like you? Will you submit to magic while you see it?"
Pickthal	With hearts preoccupied. And they confer in secret. The wrong-doers say: Is this other than a mortal like you? Will ye then succumb to magic when ye see (it)?
Shakir	Their hearts trifling; and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

Knows	يَعْلَمُ	My Lord	رَبِّي	He said	قَالَ
The heavens	السَّمَاءِ	In	فِي	The word	الْقَوْلَ
(is) the All-Hearer	السَّمِيعُ	And He	وَهُوَ	And the earth	وَالْأَرْضِ ۖ
				The All-Knower	الْعَلِيمُ

Translit	Qāla Rabbī Ya`lamu Al-Qawla Fī As-Samā'i Wa Al-'Arđi Wa Huwa As-Samī`u Al-`Alīmu
AhmedAli	رسول نے کہا میرا رب آسمان اور زمین کی سب باتیں جانتا ہے اور وہ سننے والا اور جاننے والا ہے
Jalandhry	(پیغمبر نے) کہا کہ جو بات آسمان اور زمین میں (کئی جاتی) ہے میرا پروردگار اسے جانتا ہے۔ اور وہ سننے والا (اور) جاننے والا ہے
YusufAli	Say: "My Lord knoweth (every) word (spoken) in the heavens, and on earth: He is the One that heareth and knoweth (all things)."
M.Khan	He (Muhammad SAW) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."
Pickthal	He saith: My Lord knoweth what is spoken in the heaven and the earth. He is the Hearer, the Knower.
Shakir	He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿5﴾

مysterious false	أَضْغَاثُ	They (said) say	قَالُوا	Nay	بَلْ
He has invented it	افْتَرَاهُ	Not	بَلِ	Dreams	أَحْلَامٍ
(is) a poet	شَاعِرٌ	He	هُوَ	Nay	بَلْ
As	كَمَا	A sign	بِآيَةٍ	Let him then bring us	فَلْيَأْتِنَا
		The ancients	الْأَوَّلُونَ	Were sent	أُرْسِلَ

Translit	Bal Qālū 'Adghāthu 'Ahlāmin Bal Aftarāhu Bal Huwa Shā'irun Falya'tinā Bi'āyatin Kamā'Ursila Al-'Awwalūna				
AhmedAli	بلکہ کہتے ہیں کہ یہ بیوہ خواب میں بلکہ اس نے جھوٹ بنایا ہے بلکہ وہ شاعر ہے پھر چاہیے کہ ہمارے پاس کوئی نشانی لائے جس طرح پہلے پیغمبر بھیجے گئے تھے				
Jalandhry	بلکہ (ظالم) کہنے لگے کہ (یہ قرآن) پریشان (باتیں میں جو) خواب (میں دیکھ لی) میں۔ (نہیں) بلکہ اس نے اس کو اپنی طرف سے بنا لیا ہے (نہیں) بلکہ (یہ شعر ہے جو اس) شاعر (کا نتیجہ طبع) ہے۔ تو جیسے پہلے (پیغمبر نشانیاں دے کر) بھیجے گئے تھے (اسی طرح) یہ بھی ہمارے پاس کوئی نشانی لائے				
YusufAli	"Nay" they say "(these are) medleys of dreams! Nay, he forged it!--Nay, he is (but) a poet! Let him then bring us a Sign like the ones that were sent to (prophets) of old!"				
M.Khan	Nay, they say: "These (revelations of the Qur'ān which are revealed to Muhammad SAW) are mixed up false dreams! Nay, he has invented them! Nay, he is a poet! Let him then bring us an Ayāh (sign as a proof) like the ones (Prophets) the former were sent before (with)!"				
Pickthal	Nay, say they, (these are but) muddled dreams; nay, he hath but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were God's messengers) were sent (with portents).				
Shakir	Nay! say they: Medleys of dreams; nay! he has forged it; nay! he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).				

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا ۖ أَفَهُمْ يُؤْمِنُونَ ﴿6﴾

Before them	قَبْلَهُمْ	Believed	آمَنَتْ	Not	مَا
Which We have destroyed	أَهْلَكْنَاهَا ۖ	Town	قَرْيَةٍ	(one) of	مِنْ
		believe	يُؤْمِنُونَ	Will they then	أَفَهُمْ

Translit	Mā 'Āmanat Qablahum Min Qaryatin 'Ahlaknāhā 'Afahum Yu'uminūna				
AhmedAli	ان سے پہلے کوئی بستی ایمان نہیں لائی تھی جسے ہم نے ہلاک کیا کیا اب یہ ایمان لائیں گے				
Jalandhry	ان سے پہلے جن بستیوں کو ہم نے ہلاک کیا وہ ایمان نہیں لاتی تھیں۔ تو کیا یہ ایمان لے آئیں گے				
YusufAli	(As to those) before them, not one of the populations which We destroyed believed: will these believe?				
M.Khan	Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs), will they then believe?				
Pickthal	Not a township believed of those which We destroyed before them (though We sent them portents): would they then believe?				

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Shakir	There did not believe before them any town which We destroyed, will they then believe?
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وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

Before you	قَبْلَكَ	We sent	أَرْسَلْنَا	And not	وَمَا
We revealed	نُوْحِي	Men	رِجَالًا	But	إِلَّا
The people	أَهْلَ	So you ask	فَاسْأَلُوا	To them	إِلَيْهِمْ ۖ
You (did)	كُنْتُمْ	If	إِنْ	(of) the Reminder	الذِّكْرِ
		Know	تَعْلَمُونَ	Not	لَا

Translit	Wa Mā 'Arsalnā Qablaka 'Illā Rijālāan Nūhī 'Ilayhim Fās'alū 'Ahla Adh-Dhikri 'In Kuntum Lā Ta'lamūna
AhmedAli	اور ہم نے تم سے پہلے بھی تو آدمیوں ہی کو رسول بنا کر بھیجا کرتے تھے اگر تم نہیں جانتے تو علم والوں سے پوچھ لو
Jalandhry	اور ہم نے تم سے پہلے مرد ہی (پیغمبر بنا کر) بھیجے جن کی طرف ہم وحی بھیجتے تھے۔ اگر تم نہیں جانتے تو جو یاد رکھتے ہیں ان سے پوچھ لو
YusufAli	Before thee, also the messengers we sent were but men, to whom We granted inspiration: if ye know this not, ask of those who possess the Message.
M.Khan	And We sent not before you (O Muhammad SAW) but men to whom We revealed, so ask the people of the Reminder [Scriptures - the Taurât (Torah), the Injeel (Gospel)] if you do not know.
Pickthal	And We sent not (as Our messengers) before thee other than men, whom We inspired. Ask the followers of the Reminder if ye know not?
Shakir	And We did not send before you any but men to whom We sent revelation, so ask the followers of the reminder if you do not

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

Bodies	جَسَدًا	We made them	جَعَلْنَاهُمْ	And not	وَمَا
The food	الطَّعَامَ	That eat	يَأْكُلُونَ	Not	لَا
immortals	خَالِدِينَ	They were	كَانُوا	Nor	وَمَا

Translit	Wa Mā Ja'alnāhum Jasadāan Lā Ya'kulūna Aṭ-Ṭa'āma Wa Mā Kānū Khālidīna
AhmedAli	اور ہم نے ان کے لیے بدن بھی نہیں بنائے تھے کہ وہ کھانا نہ کھائیں اور نہ وہ ہمیشہ رہنے والے تھے
Jalandhry	اور ہم نے ان کے لیے جسم نہیں بنائے تھے کہ کھانا نہ کھائیں اور نہ وہ ہمیشہ رہنے والے تھے
YusufAli	Nor did We give them bodies that ate no food, nor were they exempt from death.
M.Khan	And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals,
Pickthal	We gave them not bodies that would not eat food, nor were they immortals.
Shakir	And We did not make them bodies not eating the food, and they were not to abide (forever).

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

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Sura # 21 – 112 Verses - Makkah

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The promise	الْوَعْدَ	We fulfilled to them	صَدَقْنَاهُمْ	Then	ثُمَّ
We willed	نَشَاءُ	And those whom	وَمَنْ	So We saved them	فَأَنْجَيْنَاهُمْ
		The extravagants	الْمُسْرِفِينَ	And We destroyed	وَأَهْلَكْنَا

Translit	Thumma Ṣadaqnāhumu Al-Wa`da Fa'anjaynāhum Wa Man Nashā'u Wa 'Ahlaknā Al-Musrifīna				
AhmedAli	پھر ہم نے ان سے وعدہ سچا کر دیا تب انہیں اور جسے ہم نے چاہا نجات دی اور ہم نے حد سے بڑھنے والوں کو ہلاک کر دیا				
Jalandhry	پھر ہم نے ان کے بارے میں (اپنا) وعدہ سچا کر دیا تو ان کو اور جس کو چاہا نجات دی اور حد سے نکل جانے والوں کو ہلاک کر دیا				
YusufAli	In the end We fulfilled to them Our promise, and We saved them and those whom We pleased, but We destroyed those who transgressed beyond bounds.				
M.Khan	Then We fulfilled to them the promise, so We saved them and those whom We willed, but We destroyed Al-Musrifūn (i.e. disbelievers in Allah, in His Messengers, extravagants transgressors of Allah's limits by committing crimes, oppression, polytheism and sins).				
Pickthal	Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals.				
Shakir	Then We made Our promise good to them, so We delivered them and those whom We pleased, and We destroyed the ex				

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ﴿10﴾

To you	إِلَيْكُمْ	We have sent down	أَنْزَلْنَا	Indeed	لَقَدْ
Your Reminder	ذِكْرُكُمْ ۖ	In which (is)	فِيهِ	A Book	كِتَابًا
		You understand	تَعْقِلُونَ	Will then not	أَفَلَا

Translit	Laqad 'Anzalnā 'Ilaykum Kitābāan Fīhi Dhikrukum 'Afalā Ta`qilūna				
AhmedAli	البتہ تحقیق ہم نے تمہارے پاس ایک ایسی کتاب بھیجی ہے جس میں تمہاری نصیحت ہے کیا پس تم نہیں سمجھتے				
Jalandhry	ہم نے تمہاری طرف ایسی کتاب نازل کی ہے جس میں تمہارا تذکرہ ہے۔ کیا تم نہیں سمجھتے				
YusufAli	We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand?				
M.Khan	Indeed, We have sent down for you (O mankind) a Book, (the Qur'ān) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'ān and acts on its teachings). Will you not then understand?				
Pickthal	Now We have revealed unto you a Scripture wherein is your Reminder. Have ye then no sense?				
Shakir	Certainly We have revealed to you a Book in which is your good remembrance; what! do you not then understand?				

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿11﴾

(from)	مِنْ	We have destroyed	قَصَمْنَا	And how many	وَكَمْ
Doing wrong	ظَالِمَةً	That was	كَانَتْ	A town	قَرْيَةٍ
People	قَوْمًا	After them	بَعْدَهَا	And raised up	وَأَنْشَأْنَا

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			another	آخِرِينَ
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Translit	Wa Kam Qaşamnā Min Qaryatin Kānat Žālimatan Wa 'Ansha'nā Ba`dahā Qawmāan 'Akharīna
AhmedAli	اور ہم نے بہت سی بستیوں کو جو ظالم تھیں غارت کر دیا ہے اور ان کے بعد ہم نے اور قومیں پیدا کیں
Jalandhry	اور ہم نے بہت سی بستیوں کو جو ستمگار تھیں ہلاک کر مارا اور ان کے بعد اور لوگ پیدا کر دیئے
YusufAli	How many were the populations we utterly destroyed because of their iniquities, setting up in their places other peoples!
M.Khan	How many a town (community), given to wrong-doing, have We destroyed, and raised up after them another people!
Pickthal	How many a community that dealt unjustly have We shattered, and raised up after them another folk!
Shakir	And how many a town which was iniquitous did We demolish, and We raised up after it another people!

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾

Our Torment	بَأْسَنَا	They perceived	أَحَسُّوا	And when	فَلَمَّا
From it	مِنْهَا	They	هُمْ	Behold	إِذَا
				Flee	يَرْكُضُونَ

Translit	Falammā 'Aḥassū Ba'sanā 'Idhā Hum Minhā Yarkuḏūna
AhmedAli	پھر جب انہوں نے ہمارے عذاب کی آہٹ پائی تو وہ فوراً وہاں سے بھاگنے لگے
Jalandhry	جب انہوں نے ہمارے (مقدمہ) عذاب کو دیکھا تو لگے اس سے بھاگنے
YusufAli	Yet, when they felt Our Punishment (coming), behold they (tried to) flee from it.
M.Khan	Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.
Pickthal	And, when they felt Our might, behold them fleeing from it!
Shakir	So when they felt Our punishment, lo! they began to fly

لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ ﴿١٣﴾

But return	وَارْجِعُوا	You flee	تَرْكُضُوا	Not	لَا
You live a luxurious life	أُتْرِفْتُمْ	What	مَا	To	إِلَىٰ
In order that	لَعَلَّكُمْ	And to your homes	وَمَسَاكِينِكُمْ	In it	فِيهِ
				You may be questioned	تُسْأَلُونَ

Translit	Lā Tarkuḏū Wa Arji`ū 'Ilā Mā 'Utriftum Fīhi Wa Masākinikum La'allakum Tus'alūna
AhmedAli	مت بھاگو اور لوٹ جاؤ جہاں تم نے عیش کیا تھا اور اپنے گھروں میں جاؤ تاکہ تم سے پوچھا جائے
Jalandhry	مت بھاگو اور بن (نعمتوں) میں تم عیش و آسائش کرتے تھے ان کی اور اپنے گھروں کی طرف لوٹ جاؤ۔ شاید تم سے (اس بارے میں) دریافت کیا جائے

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YusufAli	Flee not, but return to the good things of this life which were given you, and to your homes, in order that ye may be called to account.
M.Khan	Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.
Pickthal	(But it was said unto them): Flee not, but return to that (existence) which emasculated you and to your dwellings, that ye may be questioned.
Shakir	Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿14﴾

Surely we	إِنَّا	Woe to us	يَا وَيْلَنَا	They said	قَالُوا
		Wrong-doers	ظَالِمِينَ	Have been	كُنَّا

Translit	Qālū Yā Waylanā 'Innā Kunnā Ḍālimīna
AhmedAli	کنے لگے ہائے ہماری کم مہنتی بے شک ہم ہی ظالم تھے
Jalandhry	کنے لگے ہائے شامت بے شک ہم ظالم تھے
YusufAli	They said: "Ah! woe to us! We were indeed wrong—doers!"
M.Khan	They cried: "Woe to us! Certainly! We have been Ḍālimūn (polytheists, wrong-doers and disbelievers in the Oneness of Allāh)."
Pickthal	They cried: Alas for us! Lo! we were wrong-doers.
Shakir	They said: O woe to us! surely we were unjust.

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿15﴾

That	تِلْكَ	Ceased	زَالَتْ	Then not	فَمَا
We made them	جَعَلْنَاهُمْ	Till	حَتَّىٰ	Cry of theirs	دَعْوَاهُمْ
		That is reaped	خَامِدِينَ	As a field	حَصِيدًا

Translit	Famā Zālat Tilka Da`wāhum Ḥattā Ja`alnāhum Ḥaṣīdāan Khāmidīna
AhmedAli	سوان کی یہی پکار رہی یہاں تک کہ ہم نے انہیں ایسا کر دیا جس طرح کھیتی کٹی ہوئی ہوا اور وہ بجھ کر رہ گئے
Jalandhry	تو وہ ہمیشہ اسی طرح پکارتے رہے یہاں تک کہ ہم نے ان کو (کھیتی کی طرح) کاٹ کر (اور آگ کی طرح) بجھا کر ڈھیر کر دیا
YusufAli	And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched.
M.Khan	And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).
Pickthal	And this their crying ceased not till We made them as reaped corn, extinct.
Shakir	And this ceased not to be their cry till We made them cut

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَا عِيبَ ﴿16﴾

The heavens	السَّمَاءَ	We created	خَلَقْنَا	And not	وَمَا
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Between them	بَيْنَهُمَا	And what	وَمَا	And the earth	وَالْأَرْضَ
				(as) players	لَاعِبِينَ

Translit	Wa Mā Khalaqnā As-Samā'a Wa Al-'Arḍa Wa Mā Baynahumā Lā'ibīna				
AhmedAli	اور ہم نے آسمان اور زمین کو اور کچھ ان کے بیچ میں ہے کھیلنے کے لئے نہیں بنایا				
Jalandhry	اور ہم نے آسمان اور زمین کو جو اور (مخلوقات) ان دونوں کے درمیان ہے اس کو لہو و لعب کے لئے پیدا نہیں کیا				
YusufAli	Not for (idle) sport did We create the heavens and the earth and all that is between!				
M.Khan	We created not the heavens and the earth and all that is between them for a (mere) play.				
Pickthal	We created not the heaven and the earth and all that is between them in play.				
Shakir	And We did not create the heaven and the earth and what is between them for sport.				

﴿17﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ ﴿17﴾

That	أَنْ	We intended	أَرَدْنَا	Had	لَوْ
Surely we could have taken it	لَاتَّخَذْنَاهُ	A pastime	لَهُمْ	We take	نَتَّخِذُ
If	إِنْ	Us	لَدُنَّا	From	مِنْ
		Going to do	فَاعِلِينَ	We were	كُنَّا

Translit	Law 'Aradnā 'An Nattakhidha Lahwan Lāttakhadhnāhu Min Ladunnā 'In Kunnā Fā'ilīna				
AhmedAli	اور اگر ہم کھیل ہی بنانا چاہتے تو اپنے پاس کی چیزوں کو بناتے اگر ہمیں یہی کرنا ہوتا				
Jalandhry	اگر ہم چاہتے کہ کھیل (کی چیزیں یعنی زن و فرزند) بنائیں تو اگر ہم کو کرنا ہوتا تو ہم اپنے پاس سے بنا لیتے				
YusufAli	If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing)!				
M.Khan	Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that).				
Pickthal	If We had wished to find a pastime, We could have found it in Our presence - if We ever did.				
Shakir	Had We wished to make a diversion, We would have made it from before Ourselves: by no means would We do (it).				

﴿18﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ ﴿18﴾

The truth	بِالْحَقِّ	We fling	نَقْذِفُ	Nay	بَلْ
So it destroys or brains it out	فَيَدْمَغُهُ	The falsehood	الْبَاطِلِ	Against	عَلَى
Is vanished	زَاهِقٌ ۚ	It	هُوَ	Then when	فَإِذَا
For that which	مِمَّا	Woe	الْوَيْلُ	And to you	وَلَكُمْ
				You ascribe	تَصِفُونَ

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Translit	<i>Bal Naqdhifu Bil-Ĥaqqi `Alā Al-Bāṭili Fayadmaghuhu Fa'idhā Huwa Zāhiqun Wa Lakumu Al-Waylu Mimmā Taṣifūna</i>
AhmedAli	بلکہ ہم حق کو باطل پر پھینک مارتے ہیں پھر وہ باطل کا سر توڑ دیتا ہے پھر وہ ٹٹنے والا ہوتا ہے اور تم پر افسوس ہے ان باتوں سے جو تم بناتے ہو
Jalandhry	(نہیں) بلکہ ہم سچ کو جھوٹ پر ٹھینچ مارتے ہیں تو وہ اس کا سر توڑ دیتا ہے اور جھوٹ اسی وقت نابود ہو جاتا ہے۔ اور جو باتیں تم بناتے ہو ان سے تمہاری ہی خرابی ہے
YusufAli	Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us).
M.Khan	Nay, We fling (send down) the truth (this Qur'ān) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allāh by uttering that Allāh has a wife and a son).
Pickthal	Nay, but We hurl the true against the false, and it doth break its head and lo! it vanisheth. And yours will be woe for that which ye ascribe (unto Him).
Shakir	Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe;

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ

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(is) in	فِي	Whosoever	مَنْ	And to Him (belongs)	وَلَهُ
And those who	وَمَنْ	And the earth	وَالْأَرْضِ ۚ	The heavens	السَّمَاوَاتِ
	يَسْتَكْبِرُونَ		لَا	(are) near Him	عِنْدَهُ
	وَلَا		عِبَادَتِهِ		عَنْ
					يَسْتَحْسِرُونَ

Translit	<i>Wa Lahu Man Fī As-Samāwāti Wa Al-'Arḍi Wa Man `Indahu Lā Yastakbirūna `An `Ibādātihi Wa Lā Yastahsīrūna</i>
AhmedAli	اور اسی کا ہے جو کونسی آسمانوں اور زمین میں ہے اور جو اس کے ہاں میں اس کی عبادت سے سرکشی نہیں کرتے اور نہ تھکتے ہیں
Jalandhry	اور جو لوگ آسمانوں میں اور جو زمین میں ہیں سب اسی کے (مملوک اور اُسی کا مال) ہیں۔ اور جو (فرشتے) اُس کے پاس میں وہ اس کی عبادت سے نہ کنیتے ہیں اور نہ اُلتاتے ہیں
YusufAli	To Him belongs all (creatures) in the heavens and on earth: even those who are in His (very) Presence are not too proud to serve Him, nor are they (ever) weary (of His service):
M.Khan	To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).
Pickthal	Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary;
Shakir	And whoever is in the heavens and the earth is His; and those who are with Him are not proud to serve Him, nor do they grow weary.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿20﴾

And day	وَالنَّهَارَ	Night	اللَّيْلَ	They glorify (Him)	يُسَبِّحُونَ
		They slacken	يَفْتُرُونَ	Never	لَا

Translit	Yusabbihūna Al-Layla Wa An-Nahāra Lā Yafturūna				
AhmedAli	رات اور دن سبج کرتے ہیں سستی نہیں کرتے				
Jalandhry	رات دن (اُس کی) سبج کرتے رہتے ہیں (نہ تھکتے ہیں) نہ آتاتے ہیں				
YusufAli	They celebrate His praises night and day, nor do they ever flag or intermit.				
M.Khan	They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so)				
Pickthal	They glorify (Him) night and day; they flag not.				
Shakir	They glorify (Him) by night and day; they are never languid.				

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿21﴾

Gods	آلِهَةً	They have taken (for worship)	اتَّخَذُوا	Or	أَمْ
Who	هُمْ	The earth	الْأَرْضِ	From	مِنْ
				Raise the dead	يُنْشِرُونَ

Translit	'Am Attakhadhū 'Ālihātun Mina Al-'Arḍi Hum Yunshirūna				
AhmedAli	کیا انہوں نے زمین کی چیزوں سے ایسے معبود بنا رکھے ہیں جو زندہ کریں گے				
Jalandhry	بھلا لوگوں نے جو زمین کی چیزوں سے (بعض کو) معبود بنا لیا ہے (تو کیا) وہ ان کو (مرنے کے بعد) اٹھا کھڑا کریں گے؟				
YusufAli	Or have they taken (for worship) gods from the earth who can raise (the dead)?				
M.Khan	Or have they taken (for worship) ālihah (gods) from the earth who raise the dead?				
Pickthal	Or have they chosen Gods from the earth who raise the dead?				
Shakir	Or have they taken gods from the earth who raise (the dead).				

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿22﴾

Therein	فِيهِمَا	There been	كَانَ	Had	لَوْ
Allah	اللَّهُ	Besides	إِلَّا	Gods	آلِهَةٌ
Allah	اللَّهُ	Then Glorified is	فَسُبْحَانَ	Surely would both have been ruined	لَفَسَدَتَا ۚ
(high above) what	عَمَّا	(of) the Throne	الْعَرْشِ	Lord	رَبِّ

Translit	Law Kāna Fīhimā 'Ālihātun 'Illā Allāhu Lafasadatā Fasubhāna Allāhi Rabbi Al-'Arshi 'Ammā Yaṣifūna				
AhmedAli	اگر ان دونوں میں الہ کے سوا اور معبود ہوتے تو دونوں خراب ہو جاتے سوال اللہ عرش کا مالک ان باتوں سے پاک ہے جو یہ بیان کرتے ہیں				

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Jalandhry	اگر آسمان اور زمین میں خدا کے سوا اور معبود ہوتے تو زمین و آسمان درہم برہم ہو جاتے۔ جو باتیں یہ لوگ بتاتے ہیں خدا نے مالک عرش ان سے پاک ہے
YusufAli	If there were in the heavens and the earth, other gods besides Allah, there would have been ruin in both! But glory to Allah the Lord of the Throne: (High is He) above what they attribute to Him!
M.Khan	Had there been therein (in the heavens and the earth) âlihah (gods) besides Allâh, then verily both would have been ruined. Glorified is Allâh, the Lord of the Throne, (High is He) above all that they attribute to Him!
Pickthal	If there were therein Gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).
Shakir	If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute (to Him).

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿23﴾

As to what	عَمَّا	He can be questioned	يُسْأَلُ	Not	لَا
Will be questioned	يُسْأَلُونَ	While they	وَهُمْ	He does	يَفْعَلُ

Translit	Lā Yus'alu `Ammā Yaf'alu Wa Hum Yus'alūna
AhmedAli	جو کچھ وہ کرتا ہے اس سے پوچھا نہیں جاتا اور وہ پوچھے جاتے ہیں
Jalandhry	وہ جو کام کرتا ہے اس کی پرستش نہیں ہوگی اور (جو کام یہ لوگ کرتے ہیں اس کی) ان سے پرستش ہوگی
YusufAli	He cannot be questioned for His acts, but they will be questioned (for theirs).
M.Khan	He cannot be questioned as to what He does, while they will be questioned.
Pickthal	He will not be questioned as to that which He doeth, but they will be questioned.
Shakir	He cannot be questioned concerning what He does and they shall be questioned.

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۖ قُلْ هَاتُوا بُرْهَانَكُمْ ۖ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ ۖ فَهُمْ مُعْرِضُونَ ﴿24﴾

Besides Him	مِنْ دُونِهِ	They have taken (for worship)	اتَّخَذُوا	Or	أَمْ
Bring	هَاتُوا	You say	قُلْ	Goes	آلِهَةً ۖ
(is) reminder	ذِكْرٌ	This	هَذَا	Your proof	بُرْهَانَكُمْ ۖ
And Reminder	وَذِكْرٌ	(are) with me	مَعِيَ	(for) those who	مَنْ
But	بَلْ	Before me	قَبْلِي ۚ	(for) those	مَنْ
Know	يَعْلَمُونَ	Not	لَا	Most of them	أَكْثَرُهُمْ
(are) averse	مُعْرِضُونَ	So they	فَهُمْ	The truth	الْحَقَّ ۖ

Translit	'Am Attakhadhū Min Dūnihi 'Ālihātān Qul Hātū Burhānakum Hādha Dhikru Man Ma`iya WaDhikru Man Qablī Bal 'Aktharuhum Lā Ya`lamūna Al-Ĥaqqā Fahum Mu`ridūna
AhmedAli	کیا انہوں نے اس کے سوا اور بھی معبود بنا رکھے ہیں کہہ دو اپنی دلیل لاؤ یہ میرے ساتھ والوں کی کتاب اور مجھ سے پہلے لوگوں کی کتابیں موجود ہیں بلکہ اکثر ان

The Holy Quran

The Prophets

Sura # 21 – 112 Verses - Makkah

سورة الأنبياء

	میں سے حق جانتے ہی نہیں اس لیے منہ پھیرے ہوئے ہیں
Jalandhry	کیا لوگوں نے خدا کو چھوڑ کر اور معبود بنائے ہیں۔ کہہ دو کہ (اس بات پر) اپنی دلیل پیش کرو۔ یہ (میری اور) میرے ساتھ والوں کی کتاب بھی ہے اور جو مجھ سے پہلے (پیغمبر) ہوئے ہیں۔ ان کی کتابیں بھی ہیں۔ بلکہ (بات یہ ہے کہ) ان اکثر حق بات کو نہیں جانتے اور اس لیے اس سے منہ پھیر لیتے ہیں
YusufAli	Or have they taken for worship (other) gods besides Him? Say "Bring your convincing proof: this is the Message of those with me and the Message of those before me." But most of them know not the Truth and so turn away.
M.Khan	Or have they taken for worship (other) âlihah (gods) besides Him? Say: "Bring your proof:" This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.
Pickthal	Or have they chosen other gods beside Him? say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse.
Shakir	Or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me and the reminder of those before me. Nay! most of them do not know the truth, so they turn aside.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

Before you	مِنْ قَبْلِكَ	We sent	أَرْسَلْنَا	And not	وَمَا
But	إِلَّا	Messenger	رَّسُولٍ	(from) any	مِنْ
That	أَنَّهُ	To him	إِلَيْهِ	We revealed	نُوحِي
But	إِلَّا	God	إِلَهَ	(there is) no	لَا
		So worship Me	فَاعْبُدُونِ	I	أَنَا

Translit	Wa Mā 'Arsalnā Min Qablika Min Rasūl 'Inillā Nūhī 'Ilayhi 'Annahu Lā 'Ilāha 'Illā 'Anā Fā'budūni
AhmedAli	اور ہم نے تم سے پہلے ایسا کوئی رسول نہیں بھیجا جس کی طرف یہ وحی نہ کی ہو کہ میرے سوا اور کوئی معبود نہیں تو میری ہی عبادت کرو
Jalandhry	اور جو پیغمبر ہم نے تم سے پہلے بھیجے ان کی طرف یہی وحی بھیجی کہ میرے سوا کوئی معبود نہیں تو میری ہی عبادت کرو
YusufAli	Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.
M.Khan	And We did not send any Messenger before you (O Muhammad SAW) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."
Pickthal	And We sent no messenger before thee but We inspired him, (saying): There is no God save Me (Allah), so worship Me.
Shakir	And We did not send before you any messenger but We revealed to him that there is no god but Me, therefore serve Me.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

The Most Gracious	الرَّحْمَنُ	Has begotten	اتَّخَذَ	And they (said) say	وَقَالُوا
(they are) but	بَلْ	Glory to Him	سُبْحَانَهُ ۚ	A son	وَلَدًا ۚ
		hoboured	مُّكْرَمُونَ	Slaves	عِبَادٌ

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The Prophets

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سورة الأنبياء

Translit	<i>Wa Qālū Attakhadha Ar-Rahmānu Waladāan Subhānahu Bal 'Ibādun Mukramūna</i>
AhmedAli	اور کہتے ہیں کہ اللہ نے اولاد بنا رکھی ہے وہ پاک ہے لیکن وہ معزز بندے ہیں
Jalandhry	اور کہتے ہیں کہ خدا بیٹا رکھتا ہے۔ وہ پاک ہے (اس کے نہ بیٹا ہے نہ بیٹی) بلکہ (جن کو یہ لوگ اس کے بیٹے بیٹیاں سمجھتے ہیں) وہ اس کے عزت والے بندے ہیں
YusufAli	And they say: "(Allah) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour.
M.Khan	And they say: "The Most Gracious (Allāh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allāh i.e. the angels, 'Īsā (Jesus) son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.
Pickthal	And they say: The Beneficent hath taken unto Himself a son. Be He glorified! Nay, but (those whom they call sons) are honoured slaves;
Shakir	And they say: The Beneficent Allah has taken to Himself a ! son. Glory be to Him. Nay! they are honored servants

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهٖ يَعْمَلُونَ ﴿٢٧﴾

In word	بِأَمْرِهٖ	They precede Him	يَسْبِقُونَهُ	Not	لَا
act	يَعْمَلُونَ	(by) on His command	بِأَمْرِهٖ	And they	وَهُمْ

Translit	<i>Lā Yasbiqūnahu Bil-Qawli Wa Hum Bi'amrihi Ya`malūna</i>
AhmedAli	بات کرنے میں اس سے پیش قدمی نہیں کرتے اور وہ اسی کے حکم پر کام کرتے ہیں
Jalandhry	اس کے آگے بڑھ کر بول نہیں سکتے۔ اور اس کے حکم پر عمل کرتے ہیں
YusufAli	They speak not before He speaks, and they act (in all things) by His command.
M.Khan	They speak not until He has spoken, and they act on His Command.
Pickthal	They speak not until He hath spoken, and they act by His command.
Shakir	They do not precede Him in speech and (only) according to His commandment do they act.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

﴿٢٨﴾

(is) before them	بَيْنَ أَيْدِيهِمْ	What	مَا	He knows	يَعْلَمُ
And not	وَلَا	(is) behind them	خَلْفَهُمْ	And what	وَمَا
For him whom	لِمَنِ	Except	إِلَّا	They intercede	يَشْفَعُونَ
From	مِنْ	And they	وَهُمْ	He is pleased with	ارْتَضَىٰ
		Stand in awe	مُشْفِقُونَ	Fear of Him	خَشْيَتِهِ

Translit	<i>Ya`lamu Mā Bayna 'Aydihim Wa Mā Khalfahum Wa Lā Yashfa`ūna 'Illā Limani Artadā Wa</i>
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The Prophets

Sura # 21 – 112 Verses - Makkah

سورة الأنبياء

	<i>Hum Min Khashyatihi Mushfiqūna</i>
AhmedAli	وہ جانتا ہے جو ان کے آگے اور جو ان کے پیچھے ہے اور وہ شفاعت بھی نہیں کرتے مگر اسی کے لیے جس سے وہ خوش ہو اور وہ اس کی بیعت سے ڈرتے ہیں
Jalandhry	جو کچھ ان کے آگے ہو چکا ہے اور پیچھے ہو گا وہ سب سے واقف ہے اور وہ (اس کے پاس کسی کی) سفارش نہیں کر سکتے مگر اس شخص کی جس سے خدا خوش ہو اور وہ اس کی بیعت سے ڈرتے رہتے ہیں
YusufAli	He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (glory).
M.Khan	He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.
Pickthal	He knoweth what is before them and what is behind them, and they cannot intercede except for him whom He accepteth, and they quake for awe of Him.
Shakir	He knows what is before them and what is behind them, and they do not intercede except for him whom He approves and for fear of Him they tremble.

﴿ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذُوقْ نَجْزِي جَهَنَّمَ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴾ 29

Of them	مِنْهُمْ	Says	يَقُلْ	And whosoever	وَمَنْ
Besides Him	مِنْ دُونِهِ	(am) a god	إِلَهٌ	Verily I	إِنِّي
(with) Hell	جَهَنَّمَ ۚ	We will requite or recompense him	نَجْزِيهِ	Then such	كَذَلِكَ
The wrong-doers	الظَّالِمِينَ	We recompense	نَجْزِي	Thus	كَذَلِكَ

Translit	<i>Wa Man Yaqul Minhum 'Innī 'Ilahun Min Dūnihi Fadhālika Najzīhi Jahannama Kadhālika Najzī 'Az-Zālimīna</i>
AhmedAli	اور جو کوئی ان میں سے یہ کہے کہ بے شک میں اس کے سوا خدا ہوں تو اسی پر ہم اسے جہنم کی سزا دیں گے ہم اسی طرح ظالموں کو سزا دیا کرتے ہیں
Jalandhry	اور جو شخص ان میں سے یہ کہے کہ خدا کے سوا میں معبود ہوں تو اسے ہم دوزخ کی سزا دیں گے اور ظالموں کو ہم ایسی ہی سزا دیا کرتے ہیں
YusufAli	If any of them should say "I am a god besides Him" such a one We should reward with Hell: thus do We reward those who do wrong.
M.Khan	And if any of them should say: "Verily, I am an ilāh (a god) besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the Zālimūn (polytheists and wrong-doers).
Pickthal	And one of them who should say: Lo! I am a God beside Him, that one We should repay with hell. Thus We Repay wrong-doers.
Shakir	And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust.

﴿ أُولَئِكَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۚ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۚ أَفَلَا يُؤْمِنُونَ ﴾ 30

Those who	الَّذِينَ	(seen) known	يَرِ	Have not	أُولَئِكَ
The heavens	السَّمَاوَاتِ	That	أَنَّ	Disbelieved	كَفَرُوا
Joined together	رَتْقًا	Were	كَانَتَا	And the earth	وَالْأَرْضَ

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سورة الأنبياء

From	مِنْ	And We have made	وَجَعَلْنَا	Then We parted them	فَفَتَقْنَا هُمَا
Think	شَيْءٍ	Every	كُلِّ	Water	الْمَاءِ
They believe	يُؤْمِنُونَ	Will then not	أَفَلَا	Living	حَيٍّ

Translit	'Awalam Yarā Al-Ladhīna Kafarū 'Anna As-Samāwātī Wa Al-'Arḍa Kānatā RatqāanFafataqnāhumā Wa Ja`alnā Mina Al-Mā'i Kulla Shay'in Hayyin 'Afalā Yu'uminūna				
AhmedAli	کیا منکروں نے نہیں دیکھا کہ آسمان اور زمین جوے ہوئے تھے پھر ہم نے انہیں جدا جدا کر دیا اور ہم نے ہر جاندار چیز کو پانی سے بنایا کیا پھر بھی یقین نہیں کرتے				
Jalandhry	کیا کافروں نے نہیں دیکھا کہ آسمان اور زمین دونوں ملے ہوئے تھے تو ہم نے جدا جدا کر دیا۔ اور تمام جاندار چیزیں ہم نے پانی سے بنائیں۔ پھر یہ لوگ ایمان کیوں نہیں لاتے؟				
YusufAli	Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of Creation), before We clove them asunder? We made from water every living thing. Will they not then believe?				
M.Khan	Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?				
Pickthal	Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?				
Shakir	Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?				

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿31﴾

The earth	الْأَرْضِ	(in) on	فِي	And we have made or placed	وَجَعَلْنَا
It should shake	تَمِيدَ	Lest	أَنْ	Firm mountains	رَوَاسِيَ
Therein	فِيهَا	And We placed	وَجَعَلْنَا	With them	بِهِمْ
That they may	لَعَلَّهُمْ	Highways	سُبُلًا	Broad	فِجَاجًا
				Be guided	يَهْتَدُونَ

Translit	Wa Ja`alnā Fī Al-'Arḍi Rawāsiya 'An Tamīda Bihim Wa Ja`alnā Fīhā Fijājāan SubulāanLa`allahum Yahtadūna				
AhmedAli	اور ہم نے زمین میں بھاری پہاڑ رکھ دیئے تاکہ انہیں لے کر داہر اُدھر نہ جھکنے پائے اور ہم نے اس میں کشادہ راہیں بنا دی ہیں تاکہ وہ راہ پائیں				
Jalandhry	اور ہم نے زمین میں پہاڑ بنائے تاکہ لوگوں (کے بوجھ) سے ہلنے (اور جھکنے) نہ لگے اور اس میں کشادہ راستے بنائے تاکہ لوگ ان پر چلیں				
YusufAli	And We have set on the earth mountains standing firm, lest it should shake with them and We have made therein broad highways (between mountains) for them to pass through: that they may receive guidance.				
M.Khan	And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.				
Pickthal	And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way.				

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Sura # 21 – 112 Verses - Makkah

سورة الأنبياء

Shakir	And We have made great mountains in the earth lest it might be convulsed with them, and We have made in it wide ways that they may follow a right direction.
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وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿32﴾

A roof	سَقْفًا	The heaven	السَّمَاءَ	And We have made	وَجَعَلْنَا
From	عَنْ	Yet they	وَهُمْ	Safe and well guarded	مَحْفُوظًا ۖ
		Thrn away	مُعْرِضُونَ	Its signs	آيَاتِهَا

Translit	<i>Wa Ja`alnā As-Samā'a Saqfāan Maḥfūẓāan Wa Hum `An `Āyātihā Mu`riḍūna</i>
AhmedAli	اور ہم نے آسمان کو ایک محفوظ چھت بنا دیا اور وہ آسمان کی نشانیوں سے منہ موڑنے والے ہیں
Jalandhry	اور آسمان کو محفوظ چھت بنایا۔ اس پر بھی وہ ہماری نشانیوں سے منہ پھیر رہے ہیں
YusufAli	And We have made the heavens as a canopy well-guarded: Yet do they turn away from the Signs which these things (point to)!
M.Khan	And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).
Pickthal	And we have made the sky a roof withheld (from them). Yet they turn away from its portents.
Shakir	And We have made the heaven a guarded canopy and (yet) they turn aside from its signs.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿33﴾

Has created	خَلَقَ	Who	الَّذِي	And he (it is)	وَهُوَ
And the sun	وَالشَّمْسَ	And the day	وَالنَّهَارَ	The night	الَّيْلَ
In	فِي	Each	كُلٌّ	And the moon	وَالْقَمَرَ ۚ
		floating	يَسْبَحُونَ	An orbit	فَلَكَ

Translit	<i>Wa Huwa Al-Ladhī Khalaqa Al-Layla Wa An-Nahāra Wa Ash-Shamsa Wa Al-Qamara Kullun Fī Falakin Yasbaḥūna</i>
AhmedAli	اور وہی ہے جس نے رات اور دن اور سورج اور چاند بنائے سب اپنے اپنے چکر میں پھرتے ہیں
Jalandhry	اور وہی تو ہے جس نے رات اور دن اور سورج اور چاند کو بنایا۔ (یہ) سب (یعنی سورج اور چاند اور ستارے) آسمان میں (اس طرح چلتے ہیں گویا) تیر رہے ہیں
YusufAli	It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along each in its rounded course.
M.Khan	And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.
Pickthal	And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.
Shakir	And He it is Who created the night and the day and the sun and the moon; all (orbs) travel along swiftly in their celestial spheres.

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ ﴿34﴾

The Holy Quran

The Prophets

Sura # 21 – 112 Verses - Makkah

سورة الأنبياء

To any himan being	لَبِشَرٍ	We granted	جَعَلْنَا	And not	وَمَا
Then if	أَفَإِنْ	Immortality	الْخُلْدَ	Before you	مِنْ قَبْلِكَ
Will live forever	الْخَالِدُونَ	Then they	فَهُمْ	You die	مِتَّ

Translit	Wa Mā Ja`alnā Libasharin Min Qablika Al-Khulda 'Afa'in Mitta Fahumu Al-Khālidūna				
AhmedAli	اور ہم نے تجھ سے پہلے کسی آدمی کو ہمیشہ کے لیے زندہ رہنے نہیں دیا پھر کیا اگر تو مر گیا تو وہ رہ جائیں گے				
Jalandhry	اور (اے پیغمبر) ہم نے تم سے پہلے کسی آدمی کو بقائے دوام نہیں بخشا۔ بھلا اگر تم مر جاؤ تو کیا یہ لوگ ہمیشہ رہیں گے				
YusufAli	We granted not to any man before thee permanent life (here): if then thou shouldst die would they live permanently?				
M.Khan	And We granted not to any human being immortality before you (O Muhammad SAW), then if you die, would they live forever?				
Pickthal	We appointed immortality for no mortal before thee. What! if thou diest, can they be immortal!				
Shakir	And We did not ordain abiding for any mortal before you. What! Then if you die, will they abide?				

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿35﴾

Is going to taste	ذَائِقَةُ	One (soul)	نَفْسٍ	Every	كُلُّ
With evil	بِالشَّرِّ	And We shall try you	وَنَبْلُوكُم	Death	الْمَوْتِ ۖ
And to us	وَإِلَيْنَا	As a temptation	فِتْنَةً ۖ	And good	وَالْخَيْرِ
				You will be returned	تُرْجَعُونَ

Translit	Kullu Nafsin Dhā'iqatu Al-Mawti Wa Nablūkum Bish-Sharri Wa Al-Khayri Fitnatan Wa 'Ilaynā Turja`ūna				
AhmedAli	ہر ایک جاندار موت کا مزہ چکھے والا ہے اور ہم تمہیں برائی اور بھلائی سے آزمانے کے لیے جانچتے ہیں اور ہماری طرف لوٹنے کا				
Jalandhry	ہر نفس کو موت کا مزہ اچکھنا ہے۔ اور ہم تو لوگوں کو سختی اور آسودگی میں آزمائش کے طور پر مبتلا کرتے ہیں۔ اور تم ہماری طرف ہی لوٹ کر آؤ گے				
YusufAli	Every soul shall have a taste of death: and We test you by evil and by good by way of trial: to Us must ye return.				
M.Khan	Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.				
Pickthal	Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us ye will be returned.				
Shakir	Every soul must taste of death and We try you by evil and good by way of probation; and to Us you shall be brought back.				

وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْ يَتَّخِذُونَكَ إِلَّا هُزُؤًا أَهْذًا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ

كَافِرُونَ ﴿36﴾

Those you	الَّذِينَ	See you	رَأَوْا	And when	وَإِذَا
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The Holy Quran

The Prophets

Sura # 21 – 112 Verses - Makkah

سورة الأنبياء

They take you	يَتَّخِذُونَكَ	Not	إِنْ	Disbelieved	كَفَرُوا
Is this	أَهَذَا	For mockery	هَؤُلَاءِ	Except	إِلَّا
(about) your gods	آلِهَتِكُمْ	Mentions / talks	يَذْكُرُ	One who	الَّذِي
(of) the Most gracious	الرَّحْمَنِ	At the mention	بِذِكْرِ	While they	وَهُمْ
		disbelieve	كَافِرُونَ	They	هُمْ

Translit	Wa 'Idhā Ra'āka Al-Ladhīna Kafarū 'In Yattakhidhūnaka 'Illā Huzūan 'Ahadhā Al-Ladhī Yadhkuru 'Ālihatakum Wa Hum Bidhikri Ar-Raḥmāni Hum Kāfirūna				
AhmedAli	اور جہاں تمہیں کافر دیکھتے ہیں تو انہیں تجھ سے سوائے ٹھٹھا کرنے کے اور کوئی کام نہیں کیا یہی شخص ہے جو تمہارے معبودوں کا نام لیتا ہے اور وہ رحمان کے نام سے منکر ہیں				
Jalandhry	اور جب کافر تم کو دیکھتے ہیں تو تم سے استہزاء کرتے ہیں کہ کیا یہی شخص ہے جو تمہارے معبودوں کا ذکر (برائی سے) کیا کرتا ہے حالانکہ وہ خود رحمن کے نام سے منکر ہیں				
YusufAli	When the Unbelievers see thee, they treat thee not except with ridicule. "Is this" (they say) "The one who talks of your gods?" And they blaspheme at the mention of (Allah) Most Gracious!				
M.Khan	And when those who disbelieved (in the Oneness of Allāh) see you (O Muhammad SAW), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allāh). [Tafsir. Al-Qurtubī]				
Pickthal	And when those who disbelieve behold thee, they but choose thee out for mockery, (saying): Is this he who maketh mention of your gods? And they would deny all mention of the Beneficent.				
Shakir	And when those who disbelieve see you, they do not take you but for one to be scoffed at: Is this he who speaks of your gods? And they are deniers at the mention of the Beneficent Allah.				

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۖ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

Of	مِنْ	Man	الْإِنْسَانُ	(is) created	خُلِقَ
My Signs	آيَاتِي	I will show you	سَأُرِيكُمْ	Haste	عَجَلٍ
		You ask me to hasten	تَسْتَعْجِلُونِ	So not	فَلَا

Translit	Khuliqa Al-'Insānu Min `Ajalin Sa'urikum 'Āyātī Falā Tasta`jilūni				
AhmedAli	آدمی جلد باز بنایا گیا ہے میں تمہیں اپنی نشانیاں ابھی دکھاتا ہوں سو جلدی مت کرو				
Jalandhry	انسان (کچھ ایسا جلد باز ہے کہ گویا) جلد بازی ہی سے بنایا گیا ہے۔ میں تم لوگوں کو عنقریب اپنی نشانیاں دکھاؤں گا تو تم جلدی نہ کرو				
YusufAli	Man is a creature of haste: soon (enough) will I show you My Signs: then ye will not ask Me to hasten them!				
M.Khan	Man is created of haste, I will show you My Ayât (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).				
Pickthal	Man is made of haste. I shall show you My portents, but ask Me not to hasten.				
Shakir	Man is created of haste; now will I show to you My signs, therefore do not ask Me to hasten (them) on.				

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٣٨﴾

This	هَٰذَا	When	مَتَىٰ	And they say	وَيَقُولُونَ
You are	كُنتُمْ	If	إِن	Promise (will come to pass)	الْوَعْدُ
				truthful	صَادِقِينَ

Translit	Wa Yaqūlūna Matá Hādhā Al-Wa`du 'In Kuntum Šādiqīna
AhmedAli	ورکتے ہیں یہ وعدہ کب ہوگا اگر تم سچے ہو
Jalandhry	اورکتے ہیں کہ اگر تم سچے ہو تو (جس عذاب کا) یہ وعید (بے وہ) کب (آئے گا)؟
YusufAli	They say: "When will this promise come to pass, if ye are telling the truth?"
M.Khan	And they say: "When will this promise (come to pass), if you are truthful."
Pickthal	And they say: When will this promise (be fulfilled), if ye are truthful?
Shakir	And they say: When will this threat come to pass if you are truthful?

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ

﴿٣٩﴾

Those who	الَّذِينَ	Knew	يَعْلَمُ	If	لَوْ
Not	لَا	The time when	حِينَ	Disbelieved	كَفَرُوا
Their faces	وُجُوهِهِمْ	From	عَنْ	They will ward off	يَكْفُونُ
From	عَنْ	Nor	وَلَا	The Fire	النَّارَ
They	هُمْ	And not	وَلَا	Their backs	ظُهُورِهِمْ
				Will be helped	يُنصَرُونَ

Translit	Law Ya`lamu Al-Ladhīna Kafarū Hīna Lā Yakuffūna `An Wujūhihimu An-Nāra Wa Lā `An Žuhūrihim Wa Lā Hum Yunṣarūna
AhmedAli	کاش یہ منکر اس وقت کو جان لیں کہ اپنے مومنوں اور اپنی بیٹیوں سے آگ کو روک نہیں سکیں گے اور نہ وہ مدد کیے جائیں گے
Jalandhry	اے کاش کافراں اس وقت کو جانیں جب وہ اپنے مومنوں پر سے (دوزخ کی) آگ کو روک نہ سکیں گے اور نہ اپنی بیٹیوں پر سے اور نہ ان کا کوئی مددگار ہوگا
YusufAli	If only the Unbelievers knew (the time) when they will not be able to ward off the Fire from their faces, nor yet from their backs, and (when) no help can reach them!
M.Khan	If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs; and they will not be helped.
Pickthal	If those who disbelieved but knew the time when they will not be able to drive off the fire from their faces and from their backs, and they will not be helped!
Shakir	Had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped.

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿40﴾

All of a sudden	بَغْتَةً	It will come upon them	تَأْتِيهِمْ	Nay	بَلْ
They will be able to	يَسْتَطِيعُونَ	So not	فَلَا	Then will perplex them	فَتَبْهَتُهُمْ
They	هُمْ	Nor	وَلَا	Avert it	رَدَّهَا
				Will get respite	يُنْظَرُونَ

Translit	Bal Ta'tihim Baghtatan Fatabhatuhum Falā Yastaṭī'ūna Raddahā Wa Lā Hum Yunẓarūna
AhmedAli	بلکہ وہ ان پر ناگہان آنے کی پھر وہ ان کے ہوش کھودے گی پھر نہ اسے ٹال سکیں گے اور نہ انہیں مہلت دی جائے گی
Jalandhry	بلکہ قیامت ان پر ناگہاں واقع ہوگی۔ اور ان کے ہوش کھودے گی۔ پھر نہ تو وہ اس کو ہٹا سکیں گے اور نہ ان کو مہلت دی جائے گی
YusufAli	Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite.
M.Khan	Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.
Pickthal	Nay, but it will come upon them unawares so that it will stupefy them, and they will be unable to repel it, neither will they be reprieved.
Shakir	Nay, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be respited.

وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿41﴾

Messengers	رُسُلٍ	Were mocked	اسْتَهْزِئَ	And indeed	وَلَقَدْ
Whose who	بِالَّذِينَ	Then surrounded	فَحَاقَ	Before you	مِنْ قَبْلِكَ
What	مَا	From them	مِنْهُمْ	Mocked	سَخِرُوا
To mock	يَسْتَهْزِئُونَ	At it	بِهِ	They used to	كَانُوا

Translit	Wa Laqadi Astuhzi'a Birusulin Min Qablika Fahāqa Bial-Ladhīna Sakhirū Minhum Mā Kānū Bihi Yastahzi'ūn
AhmedAli	اور تجھ سے پہلے بھی رسولوں کے ساتھ ٹھٹھا کیا گیا ہے پھر جس عذاب کی بات وہ بنسی کیا کرتے تھے ان ٹھٹھا کرنے والوں پر وہی آپڑا
Jalandhry	اور تم سے پہلے بھی پیغمبروں کے ساتھ استہزاء ہوتا رہا ہے تو جو لوگ ان میں سے تمسخر کیا کرتے تھے ان کو اسی (عذاب) نے جس کی بنسی اڑاتے تھے آگھیرا
YusufAli	Mocked were (many) messengers before thee; but their scoffers were hemmed in by the thing that they mocked.
M.Khan	Indeed (many) Messengers were mocked before you (O Muhammad SAW), but the scoffers were surrounded by that, whereat they used to mock.
Pickthal	Messengers before thee, indeed, were mocked, but that whereat they mocked surrounded those who scoffed at them.
Shakir	And certainly messengers before you were scoffed at, then there befell those of them who scoffed that at which they had scoffed.

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قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۚ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿42﴾

قُلْ	You say	مَنْ	Who	يَكْلُؤُكُمْ	Will protect you
بِاللَّيْلِ	In the night	وَالنَّهَارِ	And the day	مِنْ	From
الرَّحْمَنِ ۚ	The Most Gracious	بَلْ	Nay but	هُمْ	They
عَنْ	From	ذِكْرِ	The remembrance	رَبِّهِمْ	(of) their Lord
مُعْرِضُونَ	Turn away				

Translit	<i>Qul Man Yakla'uukum Bil-Layli Wa An-Nahāri Mina Ar-Rahmāni Bal Hum `An Dhikri RabbihimMu`ridūna</i>
AhmedAli	کہہ دو تمہاری رات اور دن میں رحمان سے کون نگہبانی کرتا ہے بلکہ وہ اپنے رب کے ذکر سے منہ موڑنے والے ہیں
Jalandhry	کہو کہ رات اور دن میں خدا سے تمہاری کون حفاظت کر سکتا ہے؟ بات یہ ہے کہ اپنے پروردگار کی یاد سے منہ پھیرے ہوئے ہیں
YusufAli	Say "Who can keep you safe by night and by day from (the Wrath of Allah) Most Gracious?" Yet they turn away from the mention of their Lord.
M.Khan	Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allāh)?" Nay, but they turn away from the remembrance of their Lord.
Pickthal	Say: Who guardeth you in the night or in the day from the Beneficent? Nay, but they turn away from mention of their Lord!
Shakir	Say: Who guards you by night and by day from the Beneficent Allah? Nay, they turn aside at the mention of their Lord.

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿43﴾

أَمْ	Or	لَهُمْ	(for them) have they	آلِهَةٌ	Gods
تَمْنَعُهُمْ	Who can guard them	مِنْ	Who	دُونِنَا ۚ	From us
لَا	No	يَسْتَطِيعُونَ	They have power	نَصْرَ	To help
أَنْفُسِهِمْ	Themselves	وَلَا	Nor	هُمْ	They
مِنَّا	From Us	يُصْحَبُونَ	Can be protected or be kept company with		

Translit	<i>'Am Lahum 'Ālihatun Tamna`uhum Min Dūninā Lā Yastaṭī`ūna Naşra 'Anfusihim Wa Lā HumMinnā Yuşhabūna</i>
AhmedAli	کیا ہم سے ان کے معبود انہیں بچانے رکھتے ہیں وہ تو خود اپنی بھی مدد نہیں کر سکتے اور نہ ہمارے مقابلہ میں ان کا کوئی ساتھ دے گا
Jalandhry	کیا ہمارے سوا ان کے اور معبود ہیں کہ ان کو (مصاب سے) بچاسکیں۔ وہ آپ اپنی مدد تو کر ہی نہیں سکتے اور نہ ہم سے پناہ ہی دیئے جائیں گے
YusufAli	Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.
M.Khan	Or have they ālihaḥ (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).
Pickthal	Or have they gods who can shield them from Us? They cannot help themselves nor can they be defended from

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	Us.
Shakir	Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us.

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ ۖ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ ﴿44﴾

(to) those (people)	هَؤُلَاءِ	We gave luxuries	مَتَّعْنَا	Nay	بَلْ
Grew long	طَالَ	Until	حَتَّى	And their fathers	وَآبَاءَهُمْ
Did then not	أَفَلَا	(the period) the life	الْعُمُرُ ۖ	Upon them	عَلَيْهِمْ
Come to	نَأْتِي	That We	أَنَّا	They see	يَرَوْنَ
From	مِنْ	We reduce it	نَنْقُصُهَا	The land	الْأَرْضَ
Who will overcome	الْغَالِبُونَ	Is it then they	أَفَهُمْ	Its outlying borders	أَطْرَافِهَا ۚ

Translit	<i>Bal Matta `nā Hā'uulā' Wa 'Ābā'ahum Ĥattā Ṭālā `Alayhimu Al-'Umuru 'Afalā Yarawna 'Annā Na'tī Al-'Arḍa Nanquṣuhā Min 'Aṭrāfihā 'Afahumu Al-Ghālibūna</i>
AhmedAli	بلکہ ہم نے ان کو اور ان کے باپ دادا کو خوب سامان دیا یہاں تک کہ ان پر ایک عرصہ دراز گزر گیا کیا وہ یہ نہیں دیکھتے کہ بے شک ہم زمین کو ہر طرف سے گھٹاتے چلے جاتے ہیں سو کیا یہ لوگ غالب آنے والے ہیں
Jalandhry	بلکہ ہم ان لوگوں کو اور ان کے باپ دادا کو متمتع کرتے رہے یہاں تک کہ (اسی حالت میں) ان کی عمریں بسر ہو گئیں۔ کیا یہ نہیں دیکھتے کہ ہم زمین کو اس کے کناروں سے گھٹاتے چلے آتے ہیں۔ تو کیا یہ لوگ غلبہ پانے والے ہیں؟
YusufAli	Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; see they not that we gradually reduce the land (in their control) from its outlying borders? Is it then they who will win?
M.Khan	Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome.
Pickthal	Nay, but We gave these and their fathers ease until life grew long for them. See they not how we visit the land, reducing it of its outlying parts? Can they then be the victors?
Shakir	Nay, We gave provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing it of its sides? Shall they then prevail?

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿45﴾

I warn you	أُنذِرُكُمْ	Only	إِنَّمَا	You say	قُلْ
Will hear	يَسْمَعُ	But not	وَلَا	By the revelation	بِالْوَحْيِ ۚ
When	إِذَا مَا	The call	الدُّعَاءَ	The dedaf	الصُّمُّ
				They are warned	يُنذَرُونَ

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Translit	<i>Qul 'Innamā 'Undhirukum Bil-Wahyi Wa Lā Yasma`u Aṣ-Ṣummu Ad-Du`ā'a 'Idhā Mā Yundharūna</i>
AhmedAli	کہہ دو کہ میں تو صرف وحی کے ذریعہ سے تمہیں ڈراتا ہوں اور یہ بہرے جس وقت ڈرائے جاتے ہیں سنتے ہی نہیں
Jalandhry	کہہ دو کہ میں تم کو حکم خدا کے مطابق نصیحت کرتا ہوں۔ اور بہروں کو جب نصیحت کی جائے تو وہ پکار کر سنتے ہی نہیں
YusufAli	Say "I do but warn you according to revelation": but the deaf will not hear the call, (even) when they are warned!
M.Khan	Say (O Muhammad SAW): "I warn you only by the revelation (from Allāh and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [(i.e. one should follow only the Qur'ān and the Sunnah (legal ways, orders, acts of worship, and the statements of Prophet Muhammad SAW , as the Companions of the Prophet SAW did)].
Pickthal	Say (O Muhammad, unto mankind): I warn you only by the Inspiration. But the deaf hear not the call when they are warned.
Shakir	Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.

وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿46﴾

A breath	نَفْحَةٌ	Touches them	مَسَّتْهُمْ	And if	وَلَئِنْ
(of) your Lord	رَبِّكَ	Torment	عَذَابِ	Of	مِنْ
Ferily we	إِنَّا	Woe to us	يَا وَيْلَنَا	Surely they will (say) cry	لَيَقُولُنَّ
		Wrong-doers	ظَالِمِينَ	Have been	كُنَّا

Translit	<i>Wa La'in Massat/hum Nafhatun Min `Adhābi Rabbika Layaqūlunna Yā Waylanā 'Innā Kunnā Ṣālimīna</i>
AhmedAli	اور البتہ اگر انہیں تیرے رب کا عذاب کا ایک جھونکا بھی لگ جائے تو ضرور کہیں گے کہ ہائے ہماری کم بختی بے شک ہم ظالم تھے
Jalandhry	اور اگر ان کو تمہارے پروردگار کا تھوڑا سا عذاب بھی پہنچے تو کہنے لگیں کہ ہائے کم بختی ہم بے شک ستمگار تھے
YusufAli	If but a breath of the Wrath of thy Lord do touch them they will then say "Woe to us! we did wrong indeed!"
M.Khan	And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been Ṣālimīn (polytheists and wrong-doers).
Pickthal	And if a breath of thy Lord's punishment were to touch them, they assuredly would say: Alas for us! Lo! we were wrong-doers.
Shakir	And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿47﴾

(of) justice	الْقِسْطَ	The balances	الْمَوَازِينَ	And we shall set up	وَنَضَعُ
Then not	فَلَا	(of) Resurrection	الْقِيَامَةِ	On the Day	لِيَوْمِ
At all	شَيْئًا ۖ	One/soul	نَفْسٌ	Will be wronged/will be dealt with unjustly	تُظْلَمُ

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Weight	مِثْقَالٍ	(there) be	كَانَ	And if	وَإِنْ
Mustard	خَرْدَلٍ	Of	مِنْ	(of) seed	حَبَّةٍ
And suffice are	وَكَفَىٰ	If	بِهَا ۖ	We will bring	آتَيْنَا
		Reckoners	حَاسِبِينَ	We as	بِنَا

Translit	<i>Wa Naḍa`u Al-Mawāzīna Al-Qiṣṭa Liyawmi Al-Qiyāmati Falā Tuḥlamu Nafsun Shay'āan Wa 'In Kāna Mithqāla Ḥabbatin Min Khardalin 'Ataynā Bihā Wa Kafā Binā Ḥāsibīna</i>				
AhmedAli	اور قیامت کے دن ہم انصاف کی ترازو قائم کریں گے پھر کسی پر کچھ ظلم نہ کیا جائے گا اور اگر رائی کے دانہ کے برابر بھی عمل ہوگا تو اسے بھی ہم لے آئیں گے اور ہم ہی حساب لینے کے لیے کافی ہیں				
Jalandhry	اور ہم قیامت کے دن انصاف کی ترازو کھڑی کریں گے تو کسی شخص کی ذرا بھی حق تلفی نہ کی جائے گی۔ اور اگر رائی کے دانے کے برابر بھی (کسی کا عمل) ہوگا تو ہم اس کو لا حاضر کریں گے۔ اور ہم حساب کرنے کو کافی ہیں				
YusufAli	We shall set up scales of justice for the day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.				
M.Khan	And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.				
Pickthal	And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.				
Shakir	And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.				

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

Moses	مُوسَىٰ	We granted / gave	آتَيْنَا	And indeed	وَلَقَدْ
And a shining light	وَضِيَاءً	The criterion	الْفُرْقَانَ	And Aaron	وَهَارُونَ
		For the pious persons	لِّلْمُتَّقِينَ	And a Reminder	وَذِكْرًا

Translit	<i>Wa Laqad 'Ātaynā Mūsā Wa Hārūna Al-Furqāna Wa Ḍiyā'an Wa Dhikrāan Lilmuttaqīna</i>				
AhmedAli	اور البتہ تحقیق ہم نے موسیٰ اور ہارون کو فیصلہ کرنے والی اور روشنی دینے والی اور پرہیزگاروں کو نصیحت کرنے والی کتاب دی تھی				
Jalandhry	اور ہم نے موسیٰ اور ہارون کو (ہدایت اور گمراہی میں) فرق کر دینے والی اور (سرتاپا) روشنی اور نصیحت (کی کتاب) عطا کی (یعنی) پرہیزگاروں کے لئے				
YusufAli	In the past We granted to Moses and Aaron the Criterion (for judgment) and a Light and a Message for those who would do right—				
M.Khan	And indeed We granted to Mūsā (Moses) and Hārūn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurāt (Torah)] and a Reminder for Al-Muttaqūn (the pious and righteous persons - see V.2:2).				
Pickthal	And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil,				
Shakir	And certainly We gave to Musa and Haroun the Furqan and a light and a reminder for those who would guard (against evil).				

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ ﴿49﴾

Their Lord	رَبَّهُمْ	Fear	يَخْشَوْنَ	Those who	الَّذِينَ
Of	مِنْ	While they	وَهُمْ	With unseen	بِالْغَيْبِ
		(are) afraid	مُشْفِقُونَ	The Hour	السَّاعَةِ

Translit	Al-Ladhīna Yakshawnā Rabbahum Bil-Ghaybi Wa Hum Mina As-Sā'ati Mushfiqūna				
AhmedAli	جو اپنے رب سے بن دیکھے ڈرتے ہیں اور قیامت کا بھی خوف رکھنے والے ہیں				
Jalandhry	جو بن دیکھے اپنے پروردگار سے ڈرتے ہیں اور قیامت کا بھی خوف رکھتے ہیں				
YusufAli	Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe.				
M.Khan	Those who fear their Lord without seeing Him, and they are afraid of the Hour.				
Pickthal	Those who fear their Lord in secret and who dread the Hour (of doom).				
Shakir	(For) those who fear their Lord in secret and they are fearful of the hour.				

وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ ۖ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿50﴾

Blessed	مُبَارَكٌ	(is) a Reminder	ذِكْرٌ	And this	وَهَذَا
Of it	لَهُ	Are you then	أَفَأَنْتُمْ	Which We have sent down	أَنْزَلْنَاهُ ۖ
				Rejectors/deniers	مُنْكَرُونَ

Translit	Wa Hadhā Dhikrun Mubārakun 'Anzalnāhu 'Afa'antum Lahu Munkirūna				
AhmedAli	اور یہ ایک مبارک نصیحت ہے جسے ہم نازل کیا ہے پھر کیا تم اس کے بھی منکر ہو				
Jalandhry	یہ مبارک نصیحت ہے جسے ہم نے نازل فرمایا ہے تو کیا تم اس سے انکار کرتے ہو؟				
YusufAli	And this is a blessed Message which We have sent down: will ye then reject it?				
M.Khan	And this is a blessed Reminder (the Qur'ān) which We have sent down, will you then (dare to) deny it?				
Pickthal	This is a blessed Reminder that we have revealed: Will ye then reject it?				
Shakir	And this is a blessed Reminder which We have revealed; will you then deny it?				

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿51﴾

Abraham	إِبْرَاهِيمَ	We gave	آتَيْنَا	And indeed	وَلَقَدْ
And We were	وَكُنَّا	Aforetime	مِنْ قَبْلُ	His guidance	رُشْدَهُ
		Well-Acquainted	عَالِمِينَ	With him	بِهِ

Translit	Wa Laqad 'Ātaynā 'Ibrāhīma Rushdahu Min Qablu Wa Kunnā Bihi 'Ālimīna				
AhmedAli	اور ہم نے پہلے ہی سے ابراہیم کو اس کی صلاحیت عطا کی تھی اور ہم اس سے واقف تھے				

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Jalandhry	اور ہم نے ابراہیم کو پہلے ہی سے ہدایت دی تھی اور ہم ان کے حال سے واقف تھے
YusufAli	We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him.
M.Khan	And indeed We bestowed aforetime on Ibrâhim (Abraham) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allâh).
Pickthal	And We verily gave Abraham of old his proper course, and We were Aware of him,
Shakir	And certainly We gave to Ibrahim his rectitude before, and We knew him fully well.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿52﴾

To his father	لِأَبِيهِ	He said	قَالَ	When	إِذْ
(are) these	هَذِهِ	What	مَا	And his people	وَقَوْمِهِ
You	أَنْتُمْ	Which	الَّتِي	Images	التَّمَاثِيلُ
		(are) devoted	عَاكِفُونَ	To it	لَهَا

Translit	'Idh Qāla Li'abīhi Wa Qawmihi Mā Hadhihi At-Tamāthīlu Allatī 'Antum Lahā `Ākifūna
AhmedAli	جب اس نے اپنے باپ اور اپنی قوم سے کہا کہ یہ کیسی صورتیں ہیں جن پر تم مجاور بنے بیٹھے ہو
Jalandhry	جب انہوں نے اپنے باپ اور اپنی قوم کے لوگوں سے کہا یہ کیا صورتیں ہیں بن (کی پرستش) پر تم معکف (وقائم) ہو؟
YusufAli	Behold! He said to his father and his people, "What are these images, to which ye are (so assiduously) devoted?"
M.Khan	When he said to his father and his people: "What are these images, to which you are devoted?"
Pickthal	When he said unto his father and his folk: What are these images unto which ye pay devotion?
Shakir	When he said to his father and his people: What are these images to whose worship you cleave?

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿53﴾

Our fathers	آبَاءَنَا	We found	وَجَدْنَا	They said	قَالُوا
		worshipping	عَابِدِينَ	To them	لَهَا

Translit	Qālū Wajadnā 'Ābā'anā Lahā `Ābidīna
AhmedAli	انہوں نے کہا ہم نے اپنے باپ دادا کو انہیں کی پوجا کرتے پایا ہے
Jalandhry	وہ کہنے لگے کہ ہم نے اپنے باپ دادا کو ان کی پرستش کرتے دیکھا ہے
YusufAli	They said "We found our father worshipping them."
M.Khan	They said: "We found our fathers worshipping them."
Pickthal	They said: We found our fathers worshippers of them.
Shakir	They said: We found our fathers worshipping them.

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿54﴾

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Have been	كُنْتُمْ	Indeed	لَقَدْ	He said	قَالَ
In	فِي	And your fathers	وَأَبَاؤُكُمْ	You	أَنْتُمْ
		Manifest	مُبِينٍ	Error	ضَلَالٍ

Translit	Qāla Laqad Kuntum 'Antum Wa 'Ābā'uukum Fī Ḍalālin Mubīnin				
AhmedAli	کما البتہ تحقیق تم اور تمہارے باپ دادا صریح گمراہی میں رہے ہو				
Jalandhry	(ابراہیم نے) کہا کہ تم بھی (گمراہ ہو) اور تمہارے باپ دادا بھی صریح گمراہی میں پڑے رہے				
YusufAli	He said "Indeed ye have been in manifest error-ye and your fathers."				
M.Khan	He said: "Indeed you and your fathers have been in manifest error."				
Pickthal	He said: Verily ye and your fathers were in plain error.				
Shakir	He said: Certainly you have been, (both) you and your fathers, in manifest error.				

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿55﴾

The truth	بِالْحَقِّ	Have you brought us	أَجِئْتَنَا	They said	قَالُوا
(one) of	مِنْ	You	أَنْتَ	Or	أَمْ
				Those who play	اللَّاعِبِينَ

Translit	Qālū 'Aji'tanā Bil-Ḥaqqi 'Am 'Anta Mina Al-Lā'ibīna				
AhmedAli	انہوں نے کہا کیا تو ہمارے پاس سچی بات لایا ہے یا تو دل لگی کرتا ہے				
Jalandhry	وہ بولے کیا تم ہمارے پاس (واقعی) حق لائے ہو یا (ہم سے) کھیل (کی باتیں) کرتے ہو؟				
YusufAli	They said "Have you brought us the Truth, or are you one of those who jest?"				
M.Khan	They said: "Have you brought us the truth, or are you one of those who play about?"				
Pickthal	They said: Bringest thou unto us the truth, or art thou some jester?				
Shakir	They said: Have you brought to us the truth, or are you one of the triflers?				

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذُلِّكُمْ مِنَ الشَّاهِدِينَ ﴿56﴾

Your Lord	رَبُّكُمْ	Noy	بَلْ	He said	قَالَ
And the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ	(is) Lord	رَبُّ
And I (am)	وَأَنَا	Created them	فَطَرَهُنَّ	Who	الَّذِي
(from) among	مِنْ	That	ذُلِّكُمْ	To/on	عَلَىٰ
				The witnesses	الشَّاهِدِينَ

Translit	Qāla Bal Rabbukum Rabbu As-Samāwāti Wa Al-'Ardi Al-Ladhī Faṭarahunna Wa 'Anā 'AlāDhālikum Mina Ash-Shāhidīna				
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The Prophets

Sura # 21 – 112 Verses - Makkah

سورة الأنبياء

AhmedAli	کما بلکہ تمہارا رب تو آسمانوں اور زمین کا رب ہے جس نے انہیں بنایا ہے اور میں اسی بات کا قائل ہوں
Jalandhry	(ابراہیم نے) کہا (نہیں) بلکہ تمہارا پروردگار آسمانوں اور زمین کا پروردگار ہے جس نے ان کو پیدا کیا ہے۔ اور میں اس (بات) کا گواہ (اور اسی کا قائل) ہوں
YusufAli	He said "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): and I am a witness to this (truth).
M.Khan	He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.
Pickthal	He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that.
Shakir	He said: Nay! your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this:

وَتَاللَّهِ لَا كِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

وَتَاللَّهِ	And by Allah	لَا كِيدَنَّ	Surely I shall plot a plan	أَصْنَامَكُمْ	(against) your idols
بَعْدَ	After	أَنْ	That	تُوَلُّوا	You have gone away
مُدْبِرِينَ	And turned your backs				

Translit	Wa Tālllahi La'akīdanna 'Aṣṣnāmakum Ba`da 'An Tuwallū Mudbirīna
AhmedAli	اور اللہ کی قسم میں تمہارے بتوں کا علاج کروں گا جب تم پیٹھ پھیر کر جا چکے گے
Jalandhry	اور خدا کی قسم جب تم پیٹھ پھیر کر چلے جاؤ گے تو میں تمہارے بتوں سے ایک پال پلوں گا
YusufAli	And by Allah, I have a plan for your idols— after ye go away and turn your backs"...
M.Khan	"And by Allāh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."
Pickthal	And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs.
Shakir	And, by Allah! I will certainly do something against your idols after you go away, turning back.

فَجَعَلَهُمْ جُذَاذَا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾

إِلَّا	Except	فَجَعَلَهُمْ	So he made them	جُذَاذَا	Fragments / pieces
لَعَلَّهُمْ	That they might	كَبِيرًا	The biggest	لَهُمْ	Of them
إِلَيْهِ	To it	يَرْجِعُونَ	Return		

Translit	Faja`alahum Judhādhāan 'Illā Kabīrāan Lahum La`allahum 'Ilayhi Yarji`ūna
AhmedAli	پھر ان کے بڑے کے سوا سب کو ٹکڑے ٹکڑے کر دیا تاکہ اس کی طرف رجوع کریں
Jalandhry	پھر ان کو توڑ کر ریڑھ ریڑھ کر دیا مگر ایک بڑے (بت) کو (نہ توڑا) تاکہ وہ اس کی طرف رجوع کریں
YusufAli	So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it.
M.Khan	So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

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Pickthal	Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it.
Shakir	So he broke them into pieces, except the chief of them, that haply they may return to it.

﴿59﴾ قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ

Has done	فَعَلَ	Who	مَنْ	They said	قَالُوا
Surely he	إِنَّهُ	To our gods	بِآلِهَتِنَا	This	هَذَا
		The wrong-doers	الظَّالِمِينَ	(is among	لَمِنَ

Translit	<i>Qālū Man Fa`ala Hādhā Bi`ālihatinā 'Innahu Lamina Aẓ-Ẓālimīna</i>
AhmedAli	انہوں نے کہا ہمارے معبودوں کے ساتھ کس نے یہ کیا ہے بے شک وہ ظالموں میں سے ہے
Jalandhry	کہنے لگے کہ ہمارے معبودوں کے ساتھ یہ معاملہ کس نے کیا؟ وہ تو کوئی ظالم ہے
YusufAli	They said "Who has done this to our gods? He must indeed be some man of impiety!"
M.Khan	They said: "Who has done this to our ālihah (gods)? He must indeed be one of the Zalimun (wrong-doers)."
Pickthal	They said: Who hath done this to our gods? Surely it must be some evil-doer.
Shakir	They said: Who has done this to our gods? Most surely he is one of the unjust.

﴿60﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ

A young man	فَتًى	We heard	سَمِعْنَا	They said	قَالُوا
(to him) who	لَهُ	Is called	يُقَالُ	Talking against them	يَذْكُرُهُمْ
				Abraham	إِبْرَاهِيمُ

Translit	<i>Qālū Sami`nā Fatāan Yadhkuruhum Yuqālu Lahu 'Ibrāhīmu</i>
AhmedAli	انہوں نے کہا ہم نے سنا ہے کہ ایک جوان بتوں کو کچھ کما کرتا ہے اسے ابراہیم کہتے ہیں
Jalandhry	لوگوں نے کہا کہ ہم نے ایک جوان کو ان کا ذکر کرتے ہوئے سنا ہے اس کو ابراہیم کہتے ہیں
YusufAli	They said "We heard a youth talk of them: he is called Abraham."
M.Khan	They said: "We heard a young man talking against them, who is called Ibrāhim (Abraham)."
Pickthal	They said: We heard a youth make mention of them, who is called Abraham.
Shakir	They said: We heard a youth called Ibrahim speak of them.

﴿61﴾ قَالُوا فَاتُّوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ

Him	بِهِ	Then you bring	فَاتُّوا	They said	قَالُوا
(of) the people	النَّاسِ	Eyes	أَعْيُنِ	(on) before	عَلَىٰ
		Testify/bear witness	يَشْهَدُونَ	That they may	لَعَلَّهُمْ

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Translit	<i>Qālū Fa'tū Bihi `Alá 'A`yuni An-Nāsi La`allahum Yash/hadūna</i>
AhmedAli	کہنے لگے اسے لوگوں کے سامنے لے آؤ تاکہ وہ دیکھیں
Jalandhry	وہ بولے کہ اسے لوگوں کے سامنے لاؤ تاکہ گواہ رہیں
YusufAli	They said "Then bring him before the eyes of the people, that they may bear witness."
M.Khan	They said: "Then bring him before the eyes of the people, that they may testify."
Pickthal	They said: Then bring him (hither) before the people's eyes that they may testify.
Shakir	Said they: Then bring him before the eyes of the people, perhaps they may bear witness.

قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْتَا يَا إِبْرَاهِيمُ ﴿62﴾

Done	فَعَلْتَ	Have you	أَأَنْتَ	They said	قَالُوا
O Abraham	يَا إِبْرَاهِيمُ	To our gods	بِالْهَيْتَا	This	هَذَا

Translit	<i>Qālū 'A'anta Fa`alta Hādhā Bi`ālihatinā Yā 'Ibrāhīmu</i>
AhmedAli	کہنے لگے اے ابراہیم کیا تو نے ہمارے معبودوں کے ساتھ یہ کیا ہے
Jalandhry	(جب ابراہیم آئے تو) بت پرستوں نے کہا کہ ابراہیم بھلا یہ کام ہمارے معبودوں کے ساتھ تم نے کیا ہے؟
YusufAli	They said "Art thou the one that did this with our gods, O Abraham?"
M.Khan	They said: "Are you the one who has done this to our gods, O Ibrāhīm (Abraham)?"
Pickthal	They said: Is it thou who hast done this to our gods, O Abraham?
Shakir	They said: Have you done this to our gods, O Ibrahim?

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿63﴾

Did it	فَعَلَهُ	Nay	بَلْ	He said	قَالَ
So you ask them	فَاسْأَلُوهُمْ	This	هَذَا	The biggest of them	كَبِيرُهُمْ
speaking	يَنْطِقُونَ	They can	كَانُوا	If	إِنْ

Translit	<i>Qāla Bal Fa`alahu Kabīruhum Hādhā Fās'alūhum 'In Kānū Yanṭiqūna</i>
AhmedAli	کہا بلکہ ان کے اس بڑے نے یہ کیا ہے سو ان سے پوچھ لو اگر وہ بولتے ہیں
Jalandhry	(ابراہیم نے) کہا (نہیں) بلکہ یہ ان کے اس بڑے (بت) نے کیا (ہوگا)۔ اگر یہ بولتے ہیں تو ان سے پوچھ لو
YusufAli	He said: "Nay, this was done by this is their is their biggest one! Ask them, if they can speak intelligently!"
M.Khan	[Ibrāhīm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"
Pickthal	He said: But this, their chief hath done it. So question them, if they can speak.
Shakir	He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.

فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿64﴾

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سورة الأنبياء

Themselves	أَنْفُسِهِمْ	To	إِلَى	So they turned	فَرَجَعُوا
You (are)	أَنْتُمْ	Verily you	إِنَّكُمْ	Then they said	فَقَالُوا
				The wrong-doers	الظَّالِمُونَ

Translit	Faraja`ū 'Ilā 'Anfusihim Faqālū 'Innakum 'Antumu Aẓ-Ẓālimūna
AhmedAli	پھر وہ اپنے دل میں سوچ کر کہنے لگے بے شک تم ہی بے انصاف ہو
Jalandhry	انہوں نے اپنے دل غور کیا تو آپس میں کہنے لگے بے شک تم ہی بے انصاف ہو
YusufAli	So they turned to themselves and said "Surely ye are the ones in the wrong!"
M.Khan	So they turned to themselves and said: "Verily, you are the Zālimūn (polytheists and wrong-doers)."
Pickthal	Then gathered they apart and said: Lo! ye yourselves are the wrong-doers.
Shakir	Then they turned to themselves and said: Surely you yourselves are the unjust;

ثُمَّ نَكِسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿65﴾

(on) to	عَلَى	They turned	نَكِسُوا	Then	ثُمَّ
You know	عَلِمْتَ	Indeed	لَقَدْ	Themselves (their heads)	رُءُوسِهِمْ
speak	يَنْطِقُونَ	These (idols)	هَؤُلَاءِ	Not	مَا

Translit	Thumma Nukisū `Alā Ru'ūsihim Laqad `Alimta Mā Hā'uulā' Yanṭiqūna
AhmedAli	پھر انہوں نے سر نیچا کر کے کہا تو جانتا ہے کہ یہ بولا نہیں کرتے
Jalandhry	پھر (شرمندہ ہو کر) سر نیچا کر لیا (اس پر بھی ابراہیم سے کہنے لگے کہ) تم جانتے ہو یہ بولتے نہیں
YusufAli	Then were they confounded with shame: (they said) "Thou knowest full well that these (idols) do not speak!"
M.Khan	Then they turned to themselves (their first thought and said): "Indeed you [Ibrāhīm (Abraham)] know well that these (idols) speak not!"
Pickthal	And they were utterly confounded, and they said: Well thou knowest that these speak not.
Shakir	Then they were made to hang down their heads: Certainly you know that they do not speak.

قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿66﴾

besides	مِنْ دُونِ	Do you then worship	أَفَتَعْبُدُونَ	He said	قَالَ
Neither	لَا	That which	مَا	Allah	اللَّهُ
Nor	وَلَا	At all	شَيْئًا	Can profit you	يَنْفَعُكُمْ
				Harm you	يَضُرُّكُمْ

Translit	Qāla 'Afata`budūna Min Dūni Allāhi Mā Lā Yanfa`ukum Shay'āan Wa Lā Yaḍurrukum
AhmedAli	کہا پھر کیا تم اللہ کے سوا اس چیز کی پوجا کرتے ہو جو نہ تمہیں نفع دے سکے اور نہ نقصان پہنچا سکے

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Jalandhry	(ابراہیم نے) کہا پھر تم خدا کو چھوڑ کر کیوں ایسی چیزوں کو پوجتے ہو جو نہ تمہیں کچھ فائدہ دے سکیں اور نقصان پہنچا سکیں؟
Yusuf Ali	(Abraham) said "Do ye then worship, besides Allah, things that can neither be of any good to you nor do you harm?"
M. Khan	[Ibrâhim (Abraham)] said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you?"
Pickthal	He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you?
Shakir	He said: What! do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?

أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

And for that which	وَلِمَا	(for) upon you	لَكُمْ	Fie	أَفْ
Allah	اللَّهُ	Besides	مِنْ دُونِ	You worship	تَعْبُدُونَ
		You think	تَعْقِلُونَ	Do not	أَفَلَا

Translit	'Uffin Lakum Wa Limā Ta`budūna Min Dūni Allāhi 'Afalā Ta`qilūna
Ahmed Ali	میں تم سے اور جنہیں اللہ کے سوا پوجتے ہو بیزار ہوں پھر کیا تمہیں عقل نہیں ہے
Jalandhry	تف ہے تم پر اور جن کو تم خدا کے سوا پوجتے ہو ان پر بھی کیا تم عقل نہیں رکھتے؟
Yusuf Ali	"Fie upon you and upon the things that ye worship besides Allah! have ye no sense?"...
M. Khan	"Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"
Pickthal	Fie on you and all that ye worship instead of Allah! Have ye then no sense?
Shakir	Fie on you and on what you serve besides Allah; what! do you not then understand?

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾

And help	وَانصُرُوا	Burn him	حَرِّقُوهُ	They said	قَالُوا
You will be	كُنْتُمْ	If	إِنْ	Your gods	آلِهَتَكُمْ
				Doing	فَاعِلِينَ

Translit	Qālū Ḥarriqūhu Wa Anṣurū 'Ālihatakum 'In Kuntum Fā'ilīna
Ahmed Ali	انہوں نے کہا اگر تمہیں کچھ کرنا ہے تو اسے جلا دو اور اپنے معبودوں کی مدد کرو
Jalandhry	(تب وہ) کہنے لگے کہ اگر تمہیں (اس سے اپنے معبود کا انتقام لینا اور) کچھ کرنا ہے تو اس کو جلا دو اور اپنے معبودوں کی مدد کرو
Yusuf Ali	They said "Burn him and protect your gods if ye do (anything at all)!"
M. Khan	They said: "Burn him and help your ālihah (gods), if you will be doing."
Pickthal	They cried: Burn him and stand by your gods, if ye will be doing.
Shakir	They said: Burn him and help your gods, if you are going to do (anything).

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

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سورة الأنبياء

Be you	كُونِي	O fire	يَا نَارُ	We said	فُلْنَا
(on) for	عَلَى	And safety	وَسَلَامًا	Coolness	بَرْدًا

Translit	Qulnā Yā Nāru Kūnī Bardāan Wa Salāmāan `Alā `Ibrāhīma				
AhmedAli	ہم نے کہا اے آگ ابراہیم پر سرد اور راحت ہو جا				
Jalandhry	ہم نے علم دیا اے آگ سرد ہو جا اور ابراہیم پر (موجب) سلامتی (بن جا)				
YusufAli	We said "O Fire! Be thou cool, and (a means of) safety for Abraham!"				
M.Khan	We (Allāh) said: "O fire! Be you coolness and safety for Ibrāhim (Abraham)!"				
Pickthal	We said: O fire, be coolness and peace for Abraham,				
Shakir	We said: O fire! be a comfort and peace to Ibrahim;				

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

Harm / (plot)	كَيْدًا	With him	بِهِ	And they wanted	وَأَرَادُوا
		The worst losers	الْأَخْسَرِينَ	But We made them	فَجَعَلْنَاهُمُ

Translit	Wa `Arādū Bihi Kaydāan Faja `alnāhumu Al-`Akhsarīna				
AhmedAli	اور انہوں نے اس کی برائی چاہی سو ہم نے انہیں ناکام کر دیا				
Jalandhry	اور ان لوگوں نے براتوان کا چاہا تھا مگر ہم نے ان ہی کو نقصان میں ڈال دیا				
YusufAli	Then they sought a stratagem against him: but We made them the ones that lost most!				
M.Khan	And they wanted to harm him, but We made them the worst losers.				
Pickthal	And they wished to set a snare for him, but We made them the greater losers.				
Shakir	And they desired a war on him, but We made them the greatest losers.				

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

To	إِلَى	And Lot	وَلُوطًا	And We rescued him	وَنَجَّيْنَاهُ
We have blessed	بَارَكْنَا	Which	الَّتِي	The land	الْأَرْضِ
		For the worlds	لِلْعَالَمِينَ	(in it)	فِيهَا

Translit	Wa Najjaynāhu Wa Lūṭāan `Ilā Al-`Arḍi Allatī Bāraknā Fīhā Lil`ālamīna				
AhmedAli	اور ہم اسے اور لوط کو بچا کر اس زمین کی طرف لے آئے جس میں ہم نے جان کے لیے برکت رکھی ہے				
Jalandhry	اور ابراہیم اور لوط کو اس سرزمین کی طرف بچا نکالا جس میں ہم نے اہل عالم کے لئے برکت رکھی تھی				
YusufAli	But We delivered him and (his nephew) Lut (and directed them) to the land which We have blessed for the nations.				
M.Khan	And We rescued him and Lut (Lot) to the land which We have blessed for the `Alamīn (mankind and jinn).				
Pickthal	And We rescued him and Lot (and brought them) to the land which We have blessed for (all) peoples.				

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Shakir And We delivered him as well as Lut (removing them) to the land which We had blessed for all people.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

Isaaq	إِسْحَاقَ	Upon him	لَهُ	And We bestowed	وَوَهَبْنَا
And each one	وَكُلًّا	As an extra	نَافِلَةً ۖ	And Jacob	وَيَعْقُوبَ
		Righteous	صَالِحِينَ	We made	جَعَلْنَا

Translit	Wa Wahabnā Lahu 'Ishāqa Wa Ya`qūba Nāfilatan Wa Kullāan Ja`alnā Ṣāliḥīna				
AhmedAli	اور ہم نے اسے اسحاق بھیجا اور انعام میں یعقوب دیا اور سب کو نیک بخت کیا				
Jalandhry	اور ہم نے ابراہیم کو اسحق عطا کئے۔ اور مستزاد برآں یعقوب۔ اور سب کو نیک بخت کیا				
YusufAli	And We bestowed on him Isaac and as, an additional gift, (a grandson) Jacob, and We made righteous men of every one (of them).				
M.Khan	And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qūb (Jacob). Each one We made righteous.				
Pickthal	And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous.				
Shakir	And We gave him Ishaq and Yaqoub, a son's son, and We made (them) all good.				

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ ۖ

وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾

Guiding	يَهْدُونَ	Leaders	أَئِمَّةً	And We made them	وَجَعَلْنَاهُمْ
To them	إِلَيْهِمْ	And We revealed	وَأَوْحَيْنَا	By Our Command	بِأَمْرِنَا
And performing	وَإِقَامَ	(of) good deeds	الْخَيْرَاتِ	Doing	فِعْلَ
Zakat	الزَّكَاةِ ۖ	And giving	وَإِيتَاءَ	(of) prayers	الصَّلَاةِ
The worshippers	عَابِدِينَ	Of Us	لَنَا	And they were	وَكَانُوا

Translit	Wa Ja`alnāhum 'A'immatan Yahdūna Bi'amrinā Wa 'Awḥaynā 'Ilayhim Fi'la Al-Khayrāti Wa 'Iqāma Aṣ-Ṣalāati Wa 'Ītā'a Az-Zakāati Wa Kānū Lanā `Ābidīna				
AhmedAli	اور ہم نے انہیں پیشوا بنایا جو ہمارے علم سے رہنمائی کیا کرتے تھے اور ہم نے انہیں اچھے کام کرنے اور نماز قائم کرنے اور زکوٰۃ دینے کا علم دیا تھا اور وہ ہماری ہی بندگی کیا کرتے تھے				
Jalandhry	اور ان کو پیشوا بنایا کہ ہمارے علم سے ہدایت کرتے تھے اور ان کو نیک کام کرنے اور نماز پڑھنے اور زکوٰۃ دینے کا علم بھیجا۔ اور وہ ہماری عبادت کیا کرتے تھے				
YusufAli	And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only).				
M.Khan	And We made them leaders, guiding (mankind) by Our Command, and We revealed them the doing of good deeds, performing Salât (Iqâmat-as-Salât), and the giving of Zakât and of Us (Alone) they were the worshippers.				
Pickthal	And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and				

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	the right establishment of worship and the giving of alms, and they were worshippers of Us (alone).
Shakir	And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve;

وَلَوْطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ ۚ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ﴿٧٤﴾

Judgement	حُكْمًا	We gave him	آتَيْنَاهُ	And Lot	وَلَوْطًا
From	مِنْ	And We saved him	وَنَجَّيْنَاهُ	And knowledge	وَعِلْمًا
Had been	كَانَتْ	Which	الَّتِي	The town	الْقَرْيَةِ
Verily they	إِنَّهُمْ	Wicked and filthy deeds	الْخَبَائِثَ ۚ	Working	تَعْمَلُ
Evil	سَوْءٍ	A people	قَوْمَ	Were	كَانُوا
				Wicked, rebellious	فَاسِقِينَ

Translit	Wa Lūṭān 'Ātaynāhu Ḥukmān Wa 'Ilmān Wa Najjaynāhu Mina Al-Qaryati Allatī KānatTa'malu Al-Khabā'itha 'Innahum Kānū Qawma Saw'in Fāsiqīna
AhmedAli	اور لوٹ کو ہم نے حکمت اور علم عطا کیا تھا اور ہم اسے اس بہت سے جو گندے کام کیا کرتی تھی بچا کر لے آئے بے شک وہ لوگ برے نافرمانی کرنے والے تھے
Jalandhry	اور لوٹ (کا قصہ یاد کرو) جب ان کو ہم نے علم (یعنی حکمت و نبوت) اور علم بخشا اور اس بہت سے جہاں کے لوگ گندے کام کیا کرتے تھے۔ بچا نکالا۔ بے شک وہ برے اور بدکردار لوگ تھے
YusufAli	And to Lut, too, we gave Judgment and Knowledge, and We saved him from the town which practised abominations: truly they were a people given to Evil, a rebellious people.
M.Khan	And (remember) Lut (Lot), We gave him Hukm (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised Al-Khabâ'ith (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were Fāsiqûn (rebellious, disobedient, to Allāh).
Pickthal	And unto Lot we gave judgment and knowledge, and We delivered him from the community that did abominations. Lo! they were folk of evil, lewd.
Shakir	And (as for) Lut, We gave him wisdom and knowledge, and We delivered him from the town which wrought abominations; surely they were an evil people, transgressors;

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۚ إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾

Our Mercy	رَحْمَتِنَا ۚ	(in) to	فِي	And We admitted him	وَأَدْخَلْنَاهُ
The righteous	الصَّالِحِينَ	(was) of	مِنْ	Verily he	إِنَّهُ

Translit	Wa 'Adkhalnāhu Fī Raḥmatinā 'Innahu Mina Aṣ-Ṣāliḥīna
AhmedAli	اور اسے ہم نے اپنی رحمت میں لے لیا بے شک وہ نیک بخوش میں سے تھا

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Jalandhry	اور انہیں اپنی رحمت کے (محل میں) داخل کیا۔ کچھ شک نہیں کہ وہ نیک شخصوں میں تھے
YusufAli	And We admitted him to Our Mercy: for he was one of the Righteous.
M.Khan	And We admitted him to Our Mercy, truly, he was of the righteous.
Pickthal	And We brought him in unto Our mercy. Lo! he was of the righteous.
Shakir	And We took him into Our mercy; surely he was of the good.

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿76﴾

He cried	نَادَىٰ	When	إِذْ	And (remember) Noah	وَنُوحًا
To him	لَهُ	So We answered	فَاسْتَجَبْنَا	Aforetime	مِنْ قَبْلُ
From	مِنْ	And his family	وَأَهْلَهُ	Then We saved him	فَنَجَّيْنَاهُ
		great	الْعَظِيمِ	The distress	الْكَرْبِ

Translit	Wa Nūhāan 'Idh Nādā Min Qablu Fāstajabnā Lahu Fanajjaynāhu Wa 'Ahlahu Mina Al-KarbiAl- 'Aẓīmi				
AhmedAli	اور نوح کو جب اس نے اس سے پہلے پکارا پھر ہم نے اس کی دعا قبول کر لی پھر ہم نے اسے اور اس کے گھروالوں کو گھبراہٹ سے بچا لیا				
Jalandhry	اور نوح (کا قصہ بھی یاد کرو) جب (اس سے) پیشتر انہوں نے ہم کو پکارا تو ہم نے ان کی دعا قبول فرمائی اور ان کو اور ان کے ساتھیوں کو بڑی گھبراہٹ سے نجات دی				
YusufAli	(Remember) Noah when he cried (to Us) aforetime: We listened to his (prayer) and delivered him and his family from great distress.				
M.Khan	And (remember) Nūh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from great distress.				
Pickthal	And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction.				
Shakir	And Nuh, when he cried aforetime, so We answered him, and delivered him and his followers from the great calamity.				

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿77﴾

The people	الْقَوْمِ	Against	مِنْ	And We helped him	وَنَصَرْنَاهُ
Our Signs	بِآيَاتِنَا ۖ	Denied/belied	كَذَّبُوا	Who	الَّذِينَ
A people	قَوْمَ	Were	كَانُوا	Verily they	إِنَّهُمْ
All	أَجْمَعِينَ	So We drowned them	فَأَغْرَقْنَاهُمْ	Evil	سَوْءٍ

Translit	Wa Naṣarnāhu Mina Al-Qawmi Al-Ladhīna Kadhdhabū Bi'āyātina 'Innahum Kānū Qawma Saw'in Fa'aghraqnāhum 'Ajma'īna				
AhmedAli	اور ہم نے اس کی مدد کی ان لوگوں پر جو ہماری آیتیں جھٹلاتے تھے بے شک وہ برے لوگ تھے پھر ہم نے ان سب کو غرق کر دیا				
Jalandhry	اور جو لوگ ہماری آیتوں کی تکذیب کرتے تھے ان پر نصرت بخشی۔ وہ بے شک برے لوگ تھے سو ہم نے ان سب کو غرق کر دیا				

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YusufAli	We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them (in the Flood) all together.
M.Khan	We helped him against people who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.
Pickthal	And delivered him from the people who denied Our revelations. Lo! they were folk of evil, therefor did We drown them all.
Shakir	And We helped him against the people who rejected Our communications; surely they were an evil people, so We drowned them all.

وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ

﴿78﴾

When	إِذْ	And Solomon	وَسُلَيْمَانَ	And (remember) David	وَدَاوُودَ
(of) field/tillage	الْحَرْثِ	In (the case)	فِي	They gave judgement	يَحْكُمَانِ
In which	فِيهِ	Has pastured	نَفَشَتْ	When	إِذْ
And We were	وَكُنَّا	(of) people	الْقَوْمِ	Sheep	غَنَمُ
		Witness	شَاهِدِينَ	To their judgement	لِحُكْمِهِمْ

Translit	<i>Wa Dāwūda Wa Sulaymāna 'Idh Yahkumāni Fī Al-Ĥarṭhi 'Idh Nafashat Fīhi Ghanamu Al-Qawmi Wa Kunnā Lihukmihim Shāhidīna</i>
AhmedAli	اور داؤد اور سلیمان کو جب وہ کھیتی کے جھگڑا میں فیصلہ کرنے لگے جب کہ اس میں کچھ لوگوں کی بکریاں رات کے وقت جا پڑیں اور ہم اس فیصلہ کو دیکھ رہے تھے
Jalandhry	اور داؤد اور سلیمان (کا حال بھی سن لو کہ) جب وہ ایک کھیتی کا مقدمہ فیصلہ کرنے لگے جس میں کچھ لوگوں کی بکریاں رات کو چر گئی (اور اسے روند گئی) تھیں اور ہم ان کے فیصلے کے وقت موجود تھے
YusufAli	And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment.
M.Khan	And (remember) Dawūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night, and We were witness to their judgement.
Pickthal	And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein by night; and We were witnesses to their judgment.
Shakir	And Dawood and Sulaiman when they gave judgment concerning the field when the people's sheep pastured therein by night, and We were bearers of witness to their judgment.

فَفَهَّمْنَاهَا سُلَيْمَانَ ۖ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ

ۚ وَكُنَّا فَاعِلِينَ ﴿79﴾

And each of them	وَكُلًّا	Solomon	سُلَيْمَانَ ۖ	So We made to understand it	فَفَهَّمْنَاهَا
And knowledge	وَعِلْمًا ۚ	Judgement	حُكْمًا	We gave	آتَيْنَا

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David	دَاوُدَ	With	مَعَ	And We subjected	وَسَخَّرْنَا
And the birds	وَالطَّيْرِ ۖ	To glorify Our Prais	يُسَبِّحْنَ	The mountains	الْجِبَالِ
		Doers	فَاعِلِينَ	And We were	وَكُنَّا

Translit	Fafahhamnāhā Sulaymāna Wa Kullāan 'Ātaynā Ĥukmāan Wa 'Ilmāan Wa Sakhkharnā Ma'a Dāwūda Al-Jibāla Yusabbihna Wa Aṭ-Ṭayra Wa Kunnā Fā'ilīna				
AhmedAli	پھر ہم نے وہ فیصلہ سلیمان کو سمجھا دیا اور ہر ایک کو ہم نے حکمت اور علم دیا تھا اور ہم نے داؤد کے ساتھ پہاڑ اور پرندے تابع کیے، جو تسبیح کیا کرتے تھے اور یہ سب کچھ ہم ہی کرنے والے تھے				
Jalandhry	تو ہم نے فیصلہ (کرنے کا طریق) سلیمان کو سمجھا دیا۔ اور ہم نے دونوں کو حکم (یعنی حکمت و نبوت) اور علم بخشا تھا۔ اور ہم نے پہاڑوں کو داؤد کا مسخر کر دیا تھا کہ ان کے ساتھ تسبیح کرتے تھے اور جانوروں کو بھی (مسخر کر دیا تھا اور ہم ہی ایسا) کرنے والے تھے				
YusufAli	To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises with David: it was We Who did (these things).				
M.Khan	And We made Sulaimān (Solomon) to understand (the case), and to each of them We gave Hukm (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawūd (David), And it was We Who were the doers (of all these things),				
Pickthal	And We made Solomon to understand (the case); and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn (His) praise along with David. We were the doers (thereof).				
Shakir	So We made Sulaiman to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with Dawood; and We were the doers.				

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ مِنْ بَأْسِكُمْ ۖ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

Coats of mail	لَبُوسٍ	Making	صَنْعَةَ	And We taught him	وَعَلَّمْنَاهُ
(from) in	مِنْ	To protect you	لِيُحْصِنَكُمْ	For you	لَكُمْ
You	أَنْتُمْ	Are then	فَهَلْ	Your fighting	بَأْسِكُمْ ۖ
				Grateful	شَاكِرُونَ

Translit	Wa `Allamnāhu Ṣan`ata Labūsin Lakum Lituḥṣinakum Min Ba'sikum Fahal 'Antum Shākirūna				
AhmedAli	اور ہم نے اسے تمہارے لیے زریں بنانا بھی سکھایا تاکہ تمہیں لڑائی میں محفوظ رکھیں پھر کیا تم شکر کرتے ہو				
Jalandhry	اور ہم نے تمہارے لئے ان کو ایک (طرح) کا لباس بنانا بھی سکھادیا تاکہ تم کو لڑائی (کے ضرر) سے بچائے۔ پس تم کو شکر گزار ہونا چاہیے				
YusufAli	It was We Who taught him the making of coats of mail for your benefit, to guard you from each others violence: will ye then be grateful?				
M.Khan	And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?				
Pickthal	And We taught him the art of making garments (of mail) to protect you in your daring. Are ye then thankful?				
Shakir	And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?				

وَلَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ۖ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ

﴿81﴾

Strongly raging	عَاصِفَةً	The wind	الرِّيحَ	And to Solomon	وَلَسُلَيْمَانَ
Towards	إِلَى	By His Command	بِأَمْرِهِ	Running	تَجْرِي
We had blessed	بَارَكْنَا	Which	الَّتِي	The Land	الْأَرْضِ
Of every	بِكُلِّ	And We are	وَكُنَّا	Therein	فِيهَا ۖ
		Knowers	عَالِمِينَ	Thing	شَيْءٍ

Translit	Wa Lisulaymāna Ar-Rīḥa `Aṣīfatan Tajrī Bi'amrihi 'Ilā Al-'Ardi Allatī Bāraknā Fīhā Wa Kunnā Bikulli Shay'in `Ālimīna				
AhmedAli	اور زور سے چلنے والی ہوا سلیمان کے تابع کی جو اس کے حکم سے اس زمین کی طرف چلتی جاں ہم نے برکت دی ہے اور ہم ہر چیز کو جاننے والے میں				
Jalandhry	اور ہم نے تیز ہوا سلیمان کے تابع (فرمان) کردی تھی جو ان کے حکم سے اس ملک میں چلتی تھی جس میں ہم نے برکت دی تھی (یعنی شام) اور ہم ہر چیز سے خبردار ہیں				
YusufAli	(It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon, to his order, to the land which We had blessed: for We do know all things.				
M.Khan	And to Sulaimān (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower				
Pickthal	And unto Solomon (We subdued) the wind in its raging. It set by His command toward the land which We had blessed. And of everything We are aware.				
Shakir	And (We made subservient) to Sulaiman the wind blowing violent, pursuing its course by his command to the land which We had blessed, and We are knower of all things.				

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ ۖ وَكُنَّا لَهُمْ حَافِظِينَ ﴿82﴾

(were some) who	مَنْ	Devils	الشَّيَاطِينِ	And of	وَمِنَ
And worked	وَيَعْمَلُونَ	For him	لَهُ	Dived	يَغُوصُونَ
That	لَكَ ۖ	Besides	دُونَ	(other) work	عَمَلًا
Guards	حَافِظِينَ	For them	لَهُمْ	And We were	وَكُنَّا

Translit	Wa Mina Ash-Shayāṭīni Man Yaghūṣūna Lahu Wa Ya`malūna `Amalāan Dūna Dhālika Wa Kunnā Lahum Hāfiẓīna				
AhmedAli	اور تو کچھ ایسے جن تھے جو دریا میں اس کے واسطے غوطہ لگاتے تھے اور اس کے سوا اور کام بھی کرتے تھے اور ہم ان کی حفاظت کرنے والے تھے				
Jalandhry	اور دیوؤں (کی جماعت کو بھی ان کے تابع کر دیا تھا کہ ان) میں سے بعض ان کے لئے غوطے مارتے تھے اور اس کے سوا اور کام بھی کرتے تھے اور ہم ان کے نگہبان تھے				
YusufAli	And of the evil ones were some who dived for him, and did other work besides; and it was We Who guarded				

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	them.
M.Khan	And of the Shayâtin (devils from the jinn) were some who dived for him, and did other work besides that; and it was We Who guarded them.
Pickthal	And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them.
Shakir	And of the rebellious people there were those who dived for him and did other work besides that, and We kept guard over them;

﴿83﴾ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

He cried	نَادَىٰ	When	إِذْ	And (remember) Job	وَأَيُّوبَ
Has seized me/touched me	مَسَّنِيَ	Verily I	أَنِّي	(to) his Lord	رَبَّهُ
(are) Most Merciful	أَرْحَمُ	And You	وَأَنْتَ	The distress/affliction	الضُّرُّ
				(of) those who show mercy	الرَّاحِمِينَ

Translit	Wa 'Ayyūba 'Idh Nādā Rabbahu 'Annī Massanī Ad-Ḍurru Wa 'Anta 'Arḥamu Ar-Rāḥimīna
AhmedAli	اور جب کہ ایوب نے اپنے رب کو پکارا کہ مجھے روگ لگ گیا ہے حالانکہ تو سب رحم کرنے والوں سے زیادہ رحم کرنے والا ہے
Jalandhry	اور ایوب کو (یاد کرو) جب انہوں نے اپنے پروردگار سے دعا کی کہ مجھے ایذا ہو رہی ہے اور تو سب سے بڑھ کر رحم کرنے والا ہے
YusufAli	And (remember) Job, when he cried to his Lord "Truly distress has seized me But Thou art the Most Merciful of those that are merciful."
M.Khan	And (remember) Ayyūb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."
Pickthal	And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy.
Shakir	And Ayub, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَىٰ

لِلْعَابِدِينَ ﴿84﴾

Then We removed	فَكَشَفْنَا	(to) him	لَهُ	So We answered	فَاسْتَجَبْنَا
From	مِنْ	(was) with him or on him	بِهِ	That what	مَا
His family	أَهْلَهُ	And We restored to him	وَآتَيْنَاهُ	Distress	ضُرٍّ ۖ
As a mercy	رَحْمَةً	With them	مَعَهُمْ	And the like thereof	وَمِثْلَهُمْ
And a Reminder	وَذِكْرَىٰ	Ourselves	عِنْدِنَا	From	مِنْ
				For those who worship	لِلْعَابِدِينَ

Translit	Fāstajabnā Lahu Fakashafnā Mā Bihi Min Ḍurrin Wa 'Ātaynāhu 'Ahlahu Wa
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	<i>MithlahumMa`ahum Rahmatan Min `Indinā Wa Dhikrā Lil`ābidīna</i>
AhmedAli	پھر ہم نے اس کی دعا قبول کی اور جو اسے تکلیف تھی ہم نے دور کر دی اور اسے اس کے گھر والے دیئے اور اتنا ہی ان کے ساتھ اپنی رحمت سے اور بھی دیا اور عبادت کرنے والوں کے لیے نصیحت ہے
Jalandhry	تو ہم نے ان کی دعا قبول کر لی اور جو ان کو تکلیف تھی وہ دور کر دی اور ان کو بال بچے بھی عطا فرمائے اور اپنی مہربانی کے ساتھ اتنے ہی اور (بخشے) اور عبادت کرنے والوں کے لئے (یہ) نصیحت ہے
YusufAli	So We listened to him: We removed the distress that was on him and We restored his people to him and doubled their number— as a Grace from Ourselves and a thing for commemoration, for all who serve Us.
M.Khan	So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them as a mercy from Ourselves and a Reminder for all who worship Us.
Pickthal	Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers;
Shakir	Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾

And Dhul-kifl (Isaiah)	وَذَا الْكِفْلِ ۖ	And Idris	وَإِدْرِيسَ	And (remember) Ishmael	وَإِسْمَاعِيلَ
The patient ones	الصَّابِرِينَ	(were) from among	مِّنَ	All	كُلٌّ

Translit	<i>Wa 'Ismā'ila Wa 'Idrīsa Wa Dhā Al-Kifli Kullun Mina Aş-Şābirīna</i>
AhmedAli	اور اسماعیل اور ادریس اور ذوالکفل کو یہ سب صبر کرنے والے تھے
Jalandhry	اور اسماعیل اور ادریس اور ذوالکفل (کو بھی یاد کرو) یہ سب صبر کرنے والے تھے
YusufAli	And (remember) Ismail, Idris and Dhu al Kifl, all (men) of constancy and patience;
M.Khan	And (remember) Isma'il (Ishmael), and Idris (Enoch) and Dhul-Kifl (Isaiah), all were from among As-Sâbirun (the patient).
Pickthal	And (mention) Ishmael, and Idris, and Dhu'l-Kifl. All were of the steadfast.
Shakir	And Ismail and Idris and Zulkifl; all were of the patient ones;

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ۖ إِنَّهُمْ مِّنَ الصَّالِحِينَ ﴿٨٦﴾

Our Mercy	رَحْمَتِنَا ۖ	(in) to	فِي	And We admitted them	وَأَدْخَلْنَاهُمْ
The righteous	الصَّالِحِينَ	(were) of	مِّنَ	Verily they	إِنَّهُمْ

Translit	<i>Wa 'Adkhalnāhum Fī Rahmatinā 'Innahum Mina Aş-Şāliḥīna</i>
AhmedAli	اور ہم نے انہیں اپنی رحمت میں داخل کر لیا بے شک وہ نیک بختوں میں سے تھے

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Jalandhry	اور ہم نے ان کو اپنی رحمت میں داخل کیا۔ بلاشبہ وہ نیکوکار تھے
YusufAli	We admitted them to Our Mercy: for they were of the Righteous ones.
M.Khan	And We admitted them to Our Mercy. Verily, they were of the righteous
Pickthal	And We brought them in unto Our mercy. Lo! they are among the righteous.
Shakir	And We caused them to enter into Our mercy, surely they were of the good ones.

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

He went off	ذَهَبَ	When	إِذْ	And (remember) dhun-Nun (Jonah)	وَذَا النُّونِ
That	أَنَّ	And imagined	فَظَنَّ	An anger	مُغَاضِبًا
Over him	عَلَيْهِ	We have power	نَقْدِرَ	Never	لَنْ
The darkness	الظُّلُمَاتِ	In/through	فِي	Then he cried	فَنَادَىٰ
God	إِلَهَ	(there is) no	لَا	That	أَنَّ
Glorified are You	سُبْحَانَكَ	You	أَنْتَ	But	إِلَّا
(from) of	مِنْ	Have been	كُنْتُ	Truly I	إِنِّي
				The wrong-doers	الظَّالِمِينَ

Translit	Wa Dhā An-Nūni 'Idh Dhahaba Mughāḍibāan Faẓanna 'An Lan Naqdīra `Alayhi Fanādā Fīlāẓ-Ẓulumāti 'An Lā 'Ilāha 'Illā 'Anta Subhānaka 'Innī Kuntu Mina Aẓ-Ẓālimīna
AhmedAli	اور مجھل والے کو جب غصہ ہو کر چلا گیا پھر خیال کیا کہ ہم اسے نہیں پکڑیں گے اندھیروں میں پکارا کہ تیرے سوا کوئی معبود نہیں ہے تو بے عیب ہے بے شک میں بے انصافوں میں سے تھا
Jalandhry	اور ذوالنون (کو یاد کرو) جب وہ (اپنی قوم سے ناراض ہو کر) غصے کی حالت میں چل دیئے اور خیال کیا کہ ہم ان پر قابو نہیں پاسکیں گے۔ آخر اندھیرے میں (خدا کو) پکارنے لگے کہ تیرے سوا کوئی معبود نہیں۔ تو پاک ہے (اور) بے شک میں قصوروار ہوں
YusufAli	And remember Dhu al Nun, when he departed in wrath: he imagined that We had no power over him! but he cried through the depths of darkness "There is no god but Thou: Glory to Thee: I was indeed wrong!"
M.Khan	And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illa Anta [none has the right to be worshipped but You (O Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers."
Pickthal	And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no God save Thee. Be Thou glorified! Lo! I have been a wrong-doer.
Shakir	And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾

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And We delivered him	وَجَّيْنَاهُ	(to) him	لَهُ	So We answered	فَاسْتَجَبْنَا
And thus	وَكَذَلِكَ	The distress	الْغَمِّ	From	مِنْ
		The believers	الْمُؤْمِنِينَ	We deliver	نُنْجِي

Translit	Fāstajabnā Lahu Wa Najjaynāhu Mina Al-Ghammi Wa Kadhalika Nunjī Al-Mu'uminīna				
AhmedAli	پھر ہم نے اس کی دعا قبول کی اور اسے غم سے نجات دی اور ہم ایمان داروں کو یونہی نجات دیا کرتے ہیں				
Jalandhry	تو ہم نے ان کی دعا قبول کر لی اور ان کو غم سے نجات بخشی۔ اور ایمان والوں کو ہم اسی طرح نجات دیا کرتے ہیں				
YusufAli	So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.				
M.Khan	So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness)				
Pickthal	Then we heard his prayer and saved him from the anguish. Thus we save believers.				
Shakir	So We responded to him and delivered him from the grief and thus do We deliver the believers.				

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

He cried to	نَادَىٰ	When	إِذْ	And (remember) Zakariyya	وَزَكَرِيَّا
Not	لَا	O My Lord	رَبِّ	His Lord	رَبُّهُ
And You	وَأَنْتَ	Single	فَرْدًا	Leave me	تَذَرْنِي
		(of) the inheritors	الْوَارِثِينَ	(are) Best	خَيْرُ

Translit	Wa Zakariyā 'Idh Nādā Rabbahu Rabbi Lā Tadharnī Fardāan Wa 'Anta Khayru Al-Wārithīna				
AhmedAli	اور ذکر کیا کہ جب اس نے اپنے رب کو پکارا اے رب مجھے اکیلا نہ چھوڑ اور تو سب سے بہتر وارث ہے				
Jalandhry	اور ذکر کیا (کو یاد کرو) جب انہوں نے اپنے پروردگار کو پکارا کہ پروردگار مجھے اکیلا نہ چھوڑ اور تو سب سے بہتر وارث ہے				
YusufAli	And (remember) Zakariya, when he cried to his Lord: "O my Lord! leave me not without offspring, though Thou art the best of inheritors.				
M.Khan	And (remember) Zakariyya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."				
Pickthal	And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the best of inheritors.				
Shakir	And Zakariya, when he cried to his Lord: O my Lord leave me not alone; and Thou art the best of inheritors.				

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونََنَا رَغَبًا وَرَهَبًا ۚ وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

And We bestowed	وَوَهَبْنَا	Him	لَهُ	So We answered	فَاسْتَجَبْنَا
And We cured, made sound	وَأَصْلَحْنَاهُ	Yahya (John)	يَحْيَىٰ	On him	لَهُ

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Verily they	إِنَّهُمْ	His wife	زَوْجُهُ ۖ	For him	لَهُ
(in)	فِي	Hasten to do	يُسَارِعُونَ	Used to, were	كَانُوا
With hope	رَغَبًا	And they used to call on us	وَيَدْعُونَا	Good deeds	الْخَيْرَاتِ
(for) before Us	لَنَا	And they were	وَكَانُوا	And fear	وَرَهَبًا ۖ
				Humble, meek	خَاشِعِينَ

Translit	<i>Fāstajabnā Lahu Wa Wahabnā Lahu Yahyā Wa 'Aṣlahnā Lahu Zawjahū 'Innahum Kānū Yusārī`ūna Fī Al-Khayrāti Wa Yad`ūnanā Raghabāan Wa Rahabāan Wa Kānū LanāKhāshī`īna</i>
AhmedAli	پھر ہم نے اس کی دعا قبول کی اور اسے بھیجی عطا کیا اور اس کے لیے اس کی بیوی کو درست کر دیا بے شک یہ لوگ نیک کاموں میں دوڑ پڑتے تھے اور ہمیں امید اور ڈر سے پکارا کرتے تھے اور ہمارے سامنے عاجزی کرنے والے تھے
Jalandhry	تو ہم نے ان کی پکار سن لی۔ اور ان کو بھیجی بخشے اور ان کی بیوی کو ان کے (حن معاشرت کے) قابل بنادیا۔ یہ لوگ لپک لپک کر نیکیاں کرتے اور ہمیں امید سے پکارتے اور ہمارے آگے عاجزی کیا کرتے تھے
YusufAli	So We listened to him: and We granted him Yahya: We cured his wife's (barrenness) for him. These (three) were ever quick in emulation in good works: they used to call on Us with love and reverence, and humble themselves before Us.
M.Khan	So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.
Pickthal	Then We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.
Shakir	So We responded to him and gave him Yahya and made his wife fit for him; surely they used to hasten, one with another In deeds of goodness and to call upon Us, hoping and fearing and they were humble before Us.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾

Har chastity	فَرْجَهَا	Guarded	أَحْصَنَتْ	And she who	وَالَّتِي
Through	مِنْ	Into her	فِيهَا	Then We breathed	فَنَفَخْنَا
And her son	وَابْنَهَا	And We made her	وَجَعَلْنَاهَا	Our Sprit (Gabriel)	رُوحِنَا
		For the worlds	لِلْعَالَمِينَ	A sign	آيَةً

Translit	<i>Wa A-Atī 'Aḥṣanat Farjahā Fanafakhnā Fīhā Min Rūhinā Wa Ja`alnāhā Wa Abnahā 'Āyatan Lil`ālamīna</i>
AhmedAli	اور وہ عورت جس نے اپنی عصمت کو محفوظ رکھا پھر ہم نے اس میں اپنی روح پھونک دی اور اس کے بیٹے کو جان کے لیے نشانی بنایا
Jalandhry	اور ان (مریم) کو (بھی یاد کرو) جنہوں نے اپنی عفت کو محفوظ رکھا۔ تو ہم نے ان میں اپنی روح پھونک دی اور ان کے بیٹے کو اہل عالم کے لئے نشانی بنادیا
YusufAli	And (remember) her who guarded her chastity: We breathed into her of Our Spirit, and We made her and her son a Sign for all peoples.
M.Khan	And she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rūh Jibril (Gabriel)], and We made her and her son [ʿĪsā (Jesus)] a sign for Al-'Alamin

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	(the mankind and jinn).
Pickthal	And she who was chaste, therefor We breathed into her (something) of Our Spirit and made her and her son a token for (all) peoples.
Shakir	And she who guarded her chastity, so We breathed into her of Our inspiration and made her and her son a sign for the nations.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

Your (nation) religion	أُمَّتُكُمْ	This	هَذِهِ	Truly	إِنَّ
And I	وَأَنَا	One	وَاحِدَةً	(is) nation	أُمَّةً
		So worship Me	فَاعْبُدُونِ	(am) your Lord	رَبُّكُمْ

Translit	'Inna Hadhihi 'Ummatukum 'Ummatan Wāhidatan Wa 'Anā Rabbukum Fā'budūni
AhmedAli	یہ لوگ تمہارے گروہ کے ہیں جو ایک ہی گروہ ہے اور میں تمہارا رب ہوں پھر میری ہی عبادت کرو
Jalandhry	یہ تمہاری جماعت ایک ہی جماعت ہے اور میں تمہارا پروردگار ہوں تو میری ہی عبادت کیا کرو
YusufAli	Verily, this Brotherhood of yours is a single Brotherhood and I am your Lord and Cherisher: therefore serve Me (and no other).
M.Khan	Truly! This, your Ummah [Sharian or religion (Islāmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsîr Ibn Kathîr].
Pickthal	Lo! this, your religion, is one religion, and I am your Lord, so worship Me.
Shakir	Surely this Islam is your religion, one religion (only), and I am your Lord, therefore serve Me.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَاجِعُونَ ﴿٩٣﴾

Among them	بَيْنَهُمْ ۖ	Their affair (religion)	أَمْرَهُمْ	By they have broken up	وَتَقَطَّعُوا
They shall return	رَاجِعُونَ	To Us	إِلَيْنَا	All	كُلٌّ

Translit	Wa Taqaṭṭa 'ū 'Amrahum Baynahum Kullun 'Ilaynā Rāji'ūna
AhmedAli	اور ان لوگوں نے اپنے دین میں اختلاف پیدا کر لیا سب ہمارے پاس ہی آنے والے ہیں
Jalandhry	اور یہ لوگ اپنے معاملے میں باہم متفرق ہو گئے۔ (مگر) سب ہماری طرف رجوع کرنے والے ہیں
YusufAli	But (later generations) cut off their affair (of unity), one from another: (yet) will they all return to Us.
M.Khan	But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.
Pickthal	And they have broken their religion (into fragments) among them, (yet) all are returning unto Us.
Shakir	And they broke their religion (into sects) between them: to Us shall all come back.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾

(from)	مِنْ	Does	يَعْمَلْ	So whoever	فَمَنْ
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(is) abeliever	مُؤْمِنٌ	And he	وَهُوَ	Righteous deeds	الصَّالِحَاتِ
His efforts	لِسَعْيِهِ	Will be rejected	كُفْرَانٌ	Then not	فَلَا
(are) recorders, writers	كَاتِبُونَ	For him	لَهُ	And verily We	وَإِنَّا

Translit	Faman Ya`mal Mina Aş-Şālihāti Wa Huwa Mu'uminun Falā Kufrāna Lisa`yihī Wa 'Innā Lahu Kātībūna				
AhmedAli	پھر جو کوئی ایسے کام کرے گا اور وہ مومن بھی ہوگا تو اس کی کوشش رائگان نہ جائے گی اور بے شک ہم اس کے لکھنے والے ہیں				
Jalandhry	جو نیک کام کرے گا اور مومن بھی ہوگا تو اس کی کوشش رائیگاں نہ جائے گی۔ اور ہم اس کے لئے (ثواب اعمال) لکھ رہے ہیں				
YusufAli	Whoever works any act of righteousness and has Faith— his endeavour will not be rejected: We shall record it in his favour.				
M.Khan	So whoever does righteous good deeds while he is a believer (in the Oneness of Allāh Islāmīc Monotheism), his efforts will not be rejected. Verily! We record it for him (in his Book of deeds).				
Pickthal	Then whoso doeth some good works and is a believer, there will be no rejection of his effort. Lo! We record (it) for him.				
Shakir	Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (It) down for him.				

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

Town	قَرْيَةٍ	On	عَلَىٰ	And a ban (is laid)	وَحَرَامٌ
Not	لَا	That they	أَنَّهُمْ	Which We have destroyed	أَهْلَكْنَاهَا
				Shall return	يَرْجِعُونَ

Translit	Wa Ĥarāmun `Alā Qaryatin 'Ahlaknāhā 'Annahum Lā Yarjī`ūna				
AhmedAli	اور جس بستیوں کو ہم فنا کر چکے ہیں ان کے لیے ناممکن ہے کہ وہ پھر لوٹ کر آئیں				
Jalandhry	اور جس بستی (والوں) کو ہم نے ہلاک کر دیا محال ہے کہ (وہ دنیا کی طرف رجوع کریں) وہ رجوع نہیں کریں گے				
YusufAli	But there is a ban on any population which We have destroyed: that they shall not return.				
M.Khan	And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).				
Pickthal	And there is a ban upon any community which We have destroyed: that they shall not return.				
Shakir	And it is binding on a town which We destroy that they shall not return.				

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

Are let loose	فُتِحَتْ	When	إِذَا	Until	حَتَّىٰ
And they	وَهُمْ	And Magog	وَمَأْجُوجُ	Gog	يَأْجُوجُ
Mound	حَدَبٍ	Every	كُلِّ	From	مِنْ
				Swoop down	يَنْسِلُونَ

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Translit	<i>Ĥattā 'Idhā Futīhat Ya'jūju Wa Ma'jūju Wa Hum Min Kulli Ĥadabin Yansilūna</i>
AhmedAli	یہاں تک کہ جب یاجوج اور ماجوج کھول دیئے جائیں گے اور وہ ہر بلندی سے دوڑتے پلے آئیں گے
Jalandhry	یہاں تک کہ یاجوج ماجوج کھول دیئے جائیں اور وہ ہر بلندی سے دوڑ رہے ہوں
YusufAli	Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill.
M.Khan	Until, when Ya'jūj and Ma'jūj (Gog and Magog) are let loose (from their barrier), and they swoop down from every mound.
Pickthal	Until, when Gog and Magog are let loose, and they hasten out of every mound,
Shakir	Even when Gog and Magog are let loose and they shall break forth from every elevated place.

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا
بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾

True	الْحَقُّ	The promise	الْوَعْدُ	And shall draw near	وَأَقْتَرَبَ
Is fixed	شَاخِصَةٌ	(it)	هِيَ	Then when	فَإِذَا
Disbelieved	كَفَرُوا	(of) those who	الَّذِينَ	Gazes	أَبْصَارُ
We were	كُنَّا	Indeed	قَدْ	Woe to us	يَا وَيْلَنَا
From	مِنْ	Heedlessness	غَفْلَةٍ	In	فِي
We were	كُنَّا	But	بَلْ	This	هَذَا
				Wrong-doers	ظَالِمِينَ

Translit	<i>Wāqtaraba Al-Wa`du Al-Ĥaqqu Fa'idhā Hiya Shākhīṣatun 'Abṣāru Al-Ladhīna Kafarū Yā Waylanā Qad Kunnā Fī Ghaflatīn Min Hādhā Bal Kunnā Zālimīna</i>
AhmedAli	اور سچا وعدہ نزدیک آ پہنچے گا پھر اس وقت منکروں کی آنکھیں اوپر لگی رہ جائیں گی ہائے کم بختی ہماری بے شک ہم تو اس سے غفلت میں پڑے ہوئے تھے بلکہ ہم ہی ظالم تھے
Jalandhry	اور (قیامت کا) سچا وعدہ قریب آجائے تو ناگاہ کافروں کی آنکھیں کھلی کی کھلی رہ جائیں (اور کہنے لگیں کہ) ہائے شامت ہم اس (حال) سے غفلت میں رہے بلکہ (اپنے حق میں) ظالم تھے
YusufAli	Then will the True Promise draw nigh (of fulfillment): then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! woe to us! we were indeed heedless of this; nay we truly did wrong!"
M.Khan	And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say): "Woe to us! We were indeed heedless of this; nay, but we were Zālimūn (polytheists and wrong-doers)."
Pickthal	And the True Promise draweth nigh; then behold them, staring wide (in terror), the eyes of those who disbelieve! (They say): Alas for us! We (lived) in forgetfulness of this. Ah, but we were wrong-doers!
Shakir	And the true promise shall draw nigh, then lo! the eyes of those who disbelieved shall be fixedly open: O woe to us! surely we were in a state of heedlessness as to this; nay, we were unjust.

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إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ ﴿٩٨﴾

You worship	تَعْبُدُونَ	And that which	وَمَا	Certainly you	إِنَّكُمْ
(are) fuel (for)	حَصَبُ	Allah	اللَّهِ	Besides	مِنْ دُونِ
It	لَهَا	You	أَنْتُمْ	Hell	جَهَنَّمَ
				Will enter	وَارِدُونَ

Translit	'Innakum Wa Mā Ta`budūna Min Dūni Allāhi Ḥaṣabu Jahannama 'Antum Lahā Wa Aridūna				
AhmedAli	بے شک تم اور اللہ کے سوا جو کچھ پوجتے ہو دوزخ کا ایندھن ہے تم سب اس میں داخل ہو گے				
Jalandhry	(کافرو اس روز) تم اور جن کی تم خدا کے سوا عبادت کرتے ہو دوزخ کا ایندھن ہوں گے۔ اور تم سب اس میں داخل ہو کر رہو گے				
YusufAli	Verily ye, (Unbelievers) and the (false) gods that ye worship besides Allah, are (but) fuel for Hell! To it will ye (surely) come!				
M.Khan	Certainly! You (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely), you will enter it.				
Pickthal	Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come.				
Shakir	Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.				

لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

These (idols)	هَؤُلَاءِ	Were	كَانَ	If	لَوْ
They would have entered it	وَرَدُوهَا ۖ	Not	مَا	Gods	آلِهَةً
Will abide	خَالِدُونَ	Therein	فِيهَا	And all of them	وَكُلٌّ

Translit	Law Kāna Hā'uulā' 'Ālihātān Mā Waradūhā Wa Kullun Fīhā Khālidūna				
AhmedAli	اگر یہ معبود ہوتے تو اس میں داخل نہ ہوتے اور سب اس میں ہمیشہ رہنے والے ہیں				
Jalandhry	اگر یہ لوگ (درحقیقت) معبود ہوتے تو اس میں داخل نہ ہوتے۔ سب اس میں ہمیشہ (جلتے) رہیں گے				
YusufAli	If these had been gods they would not have got there! But each one will abide therein.				
M.Khan	Had these (idols) been ālihah (gods), they would not have entered there (Hell), and all of them will abide therein.				
Pickthal	If these had been Gods they would not have come thither, but all will abide therein.				
Shakir	Had these been gods, they would not have come to it and all shall abide therein.				

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

(will be) breathing out with deep sighs and roaring	زَفِيرٌ	Therein	فِيهَا	For them	لَهُمْ
Not	لَا	Therein	فِيهَا	And they	وَهُمْ

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سورة الأنبياء

				Will hear	يَسْمَعُونَ
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Translit	Lahum Fīhā Zafīrun Wa Hum Fīhā Lā Yasma`ūna
AhmedAli	ان کے لیے دوزخ میں چپچپیں ہوں گی اور وہ اس میں کچھ نہیں سنیں گے
Jalandhry	وہاں ان کو چلانا ہوگا اور اس میں (کچھ) نہ سن سکیں گے
YusufAli	There, sobbing will be their lot nor will they there hear (ought else).
M.Khan	Therein they will be breathing out with deep sighs and roaring, and therein they will hear not.
Pickthal	Therein wailing is their portion, and therein they hear not.
Shakir	For them therein shall be groaning and therein they shall not hear.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿101﴾

Has preceded	سَبَقَتْ	Those	الَّذِينَ	Verily	إِنَّ
The good	الْحُسْنَىٰ	From Us	مِنَّا	For whom	لَهُمْ
Will be removed far	مُبْعَدُونَ	From it	عَنْهَا	They	أُولَٰئِكَ

Translit	'Inna Al-Ladhīna Sabaqat Lahum Minnā Al-Ḥusnā 'Ūlā'ika 'Anhā Mub`adūna
AhmedAli	بے شک جن کے لیے ہماری طرف سے بھلائی مقدر ہو چکی ہے وہ اس سے دور رکھے جائیں گے
Jalandhry	جن لوگوں کے لئے ہماری طرف سے پہلے بھلائی مقرر ہو چکی ہے۔ وہ اس سے دور رکھے جائیں گے
YusufAli	Those for whom the Good (Record) from Us has gone before, will be removed far therefrom.
M.Khan	Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Īsā (Jesus), son of Maryam (Mary); 'Uzair (Ezra)].
Pickthal	Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence.
Shakir	Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it;

لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ﴿102﴾

Slightest sound of it	حَسِيسَهَا	They shall hear	يَسْمَعُونَ	Not	لَا
That which	مَا	In	فِي	And they	وَهُمْ
Abide	خَالِدُونَ	Their ownelves	أَنْفُسُهُمْ	Desire	اشْتَهَتْ

Translit	Lā Yasma`ūna Ḥasīṣahā Wa Hum Fī Mā Ashtahat 'Anfusuhum Khālidūna
AhmedAli	اس کی آہٹ بھی نہ سنیں گے اور وہ اپنی من مانی مرادوں میں ہمیشہ رہیں گے
Jalandhry	(یہاں تک کہ) اس کی آواز بھی تو نہیں سنیں گے۔ اور جو کچھ ان کا جی چاہے گا اس میں (یعنی) ہر طرح کے عیش اور لطف میں ہمیشہ رہیں گے
YusufAli	Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell.
M.Khan	They shall not hear the slightest sound of it (Hell), while they abide in that which their ownelves desire.
Pickthal	They will not hear the slightest sound thereof, while they abide in that which their souls desire.

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Sura # 21 – 112 Verses - Makkah

سورة الأنبياء

Shakir	They will not hear its faintest sound, and they shall abide in that which their souls long for.
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لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿103﴾

Terror	الْفَزَعُ	Will grieve them	يَحْزَنُهُمُ	Not	لَا
The angels	الْمَلَائِكَةُ	And will meet them	وَتَتَلَقَّاهُمُ	The greatest	الْأَكْبَرُ
Which	الَّذِي	(is) you Day	يَوْمُكُمْ	This	هَذَا
		promised	تُوعَدُونَ	You were	كُنْتُمْ

Translit	Lā Yahzunuḥumu Al-Faza`u Al-'Akbaru Wa Tatalaqqāhumu Al-Malā'ikatu Hādhā Yawmukumu Al-Ladhī Kuntum Tū`adūna
AhmedAli	اور انہیں بڑا بھاری خوف بھی پریشان نہیں کرے گا اور ان سے فرشتے آئیں گے یہی وہ تمہارا دن ہے جس کا تمہیں وعدہ دیا جاتا تھا
Jalandhry	ان کو (اس دن کا) بڑا بھاری خوف غمگین نہیں کرے گا۔ اور فرشتے ان کو لینے آئیں گے (اور کہیں گے کہ) یہی وہ دن ہے جس کا تم سے وعدہ کیا جاتا ہے
YusufAli	The Great Terror will bring them no grief: but the angels will meet them (with mutual greetings): "This is your Day— (the Day) that ye were promised."
M.Khan	The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."
Pickthal	The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised;
Shakir	The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدًا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ ﴿104﴾

The heavens	السَّمَاءَ	We shall roll up	نَطْوِي	(remember) the Day	يَوْمَ
For hooks	لِلْكُتُبِ ۚ	Scroll	السِّجِلِّ	Like a rolled up	كَطَيِّ
The first	أَوَّلَ	We began	بَدَأْنَا	As	كَمَا
(it is) a promise	وَعَدًا	We shall repeat it	نُعِيدُهُ ۚ	Creation	خَلْقٍ
We are	كُنَّا	Truly	إِنَّا	Upon Us	عَلَيْنَا ۚ
				doers	فَاعِلِينَ

Translit	Yawma Naṭwī As-Samā'a Kaṭayyi As-Sijilli Lilkutubi Kamā Bada'nā 'Awwala KhalqinNu`iduhu Wa `dāan 'Alaynā 'Innā Kunnā Fā'ilīna
AhmedAli	جس دن ہم آسمان کو اس طرح لپیٹیں گے جیسے خطوں کا طوار لپیٹا جاتا ہے جس طرح ہم نے پہلی بار پیدا کیا تھا دوبارہ بھی پیدا کریں گے یہ ہمارے ذمہ وعدہ ہے بے شک ہم پورا کرنے والے ہیں

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Jalandhry	جس دن ہم آسمان کو اس طرح لپیٹ لیں گے جیسے خطوں کا طومار لپیٹ لیتے ہیں۔ جس طرح ہم نے (کائنات کو) پہلے پیدا کیا اسی طرح دوبارہ پیدا کر دیں گے۔ (یہ) وعدہ (جس کا پورا کرنا لازم) ہے۔ ہم (ایسا) ضرور کرنے والے ہیں
YusufAli	The Day that we roll up the heavens like a scroll rolled up for books (completed)— even as We produced the first Creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.
M.Khan	And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books, As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.
Pickthal	The Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it.
Shakir	On the day when We will roll up heaven like the rolling up of the scroll for writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿105﴾

In	فِي	We have written	كَتَبْنَا	And indeed	وَلَقَدْ
The Book (the Saved Tablet)	الذِّكْرِ	after	مِنْ بَعْدِ	The Psalms	الزَّبُورِ
Shall inherit it	يَرِثُهَا	The land	الْأَرْضَ	That	أَنَّ
		righteous	الصَّالِحُونَ	My slaves	عِبَادِيَ

Translit	Wa Laqad Katabnā Fī Az-Zabūri Min Ba`di Adh-Dhikri 'Anna Al-'Arḍa Yarithuhā `IbādīyaAṣ-Ṣāliḥūna
AhmedAli	اور البتہ تحقیق ہم نصیحت کے بعد زبور میں لکھ چکے ہیں کہ بے شک زمین کے وارث ہمارے نیک بندے ہی ہوں گے
Jalandhry	اور ہم نے نصیحت (کی کتاب یعنی تورات) کے بعد زبور میں لکھ دیا تھا کہ میرے نیکو کار بندے ملک کے وارث ہوں گے
YusufAli	Before this We wrote in the Psalms, after the Message (given to Moses): My servants, the Righteous shall inherit the earth."
M.Khan	And indeed We have written in Az-Zabūr [i.e. all the revealed Holy Books - the Taurāt (Torah), the Injeel (Gospel), the Psalms, the Qur'ān] after (We have already written in) Al-Lauh Al-Mahfūz (the Book, that is in the heaven with Allāh), that My righteous slaves shall inherit the land (i.e. the land of Paradise).
Pickthal	And verily we have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth:
Shakir	And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿106﴾

This	هَذَا	In	فِي	Verily	إِنَّ
Who worship (Allah)	عَابِدِينَ	For a people	لِقَوْمٍ	Indeed (is) a praching message	لَبَلَاغًا

Translit	'Inna Fī Hādhā Labalāghāan Liqawmin `Ābidīna
AhmedAli	بے شک اس میں خدا پرستوں کے لیے ایک پیغام ہے
Jalandhry	عبادت کرنے والے لوگوں کے لئے اس میں (خدا کے حکموں کی) تبلیغ ہے
YusufAli	Verily in the (Qur'an) is a Message for people who would (truly) worship Allah.

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M.Khan	Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh (i.e. the true, real believers of Islâmic Monotheism who act practically on the Qur'ân and the Sunnah legal ways of the Prophet SAW).
Pickthal	Lo! there is a plain statement for folk who are devout.
Shakir	Most surely in this is a message to a people who serve

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

But	إِلَّا	We have sent you	أَرْسَلْنَاكَ	And not	وَمَا
		For the worlds	لِّلْعَالَمِينَ	As amercy	رَحْمَةً

Translit	Wa Mā 'Arsalnāka 'Illā Raḥmatan Lil`ālamīna
AhmedAli	اور ہم نے تو تمہیں تمام جہان کے لوگوں کے حق میں رحمت بنا کر بھیجا ہے
Jalandhry	اور (اے محمد ﷺ) ہم نے تم کو تمام جہان کے لئے رحمت (بنا کر) بھیجا ہے
YusufAli	We sent thee not, but as a mercy for all creatures.
M.Khan	And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).
Pickthal	We sent thee not save as a mercy for the peoples.
Shakir	And We have not sent you but as a mercy to the worlds.

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۖ فَهَلْ أَنتُمْ مُسْلِمُونَ ﴿١٠٨﴾

It is revealed	يُوحَىٰ	Only	إِنَّمَا	Say	قُلْ
Your god	إِلَهُكُمْ	That	أَنَّمَا	To me	إِلَيَّ
Will then	فَهَلْ	One	وَاحِدٌ ۖ	(is) god	إِلَهُ
		Submit (to His will)	مُسْلِمُونَ	You	أَنتُمْ

Translit	Qul 'Innamā Yūhā 'Ilayya 'Annamā 'Ilahukum 'Ilahun Wāḥidun Fahal 'Antum Muslimūna
AhmedAli	کہ دو مجھے تو یہی حکم آیا ہے کہ تمہارا معبود ایک معبود ہے پھر کیا اس کے آگے سر جھکاتے ہو
Jalandhry	کہ دو کہ مجھ پر (نہا کی طرح سے) یہ وحی آتی ہے کہ تم سب کا معبود خدا ہے واحد ہے۔ تو تم کو چاہیے کہ فرمانبردار بن جاؤ
YusufAli	Say: "What has come to me by inspiration is that your God is One God: will ye therefore bow to His Will (in Islam)?"
M.Khan	Say (O Muhammad SAW): "It is revealed to me that your Ilâh (God) is only one Ilâh (God - Allâh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allâh)?"
Pickthal	Say: It is only inspired in me that your God is One God. Will ye then surrender (unto Him)?
Shakir	Say: It is only revealed to me that your Allah is one Allah; will you then submit?

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ ﴿١٠٩﴾

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سورة الأنبياء

They say	فَقُلْ	They turn away	تَوَلَّوْا	But if	فَإِنْ
And not	وَإِنْ	All alike	عَلَى سَوَاءٍ	I give you a notice	أَدْنَتْكُمْ
Or	أَمْ	Whether is near	أَقْرَبُ	I do know	أَدْرِي
You are promised	تُوْعَدُونَ	What	مَا	Far	بَعِيدٌ

Translit	Fa'in Tawallaw Faqul 'Ādhantukum 'Alā Sawā'in Wa 'In 'Adrī 'Aqarībun 'Am Ba'īdun Mā Tū'adūna				
AhmedAli	پھر اگر وہ منہ موڑیں تو کہہ دو کہ میں نے یکساں طور پر خبر دے دی ہے اور مجھے معلوم نہیں کہ نزدیک ہے یا دور ہے جس کا تم سے وعدہ کیا جاتا ہے				
Jalandhry	اگر یہ لوگ منہ پھیریں تو کہہ دو کہ میں نے تم کو سب کو یکساں (احکام الہی سے) آگاہ کر دیا ہے۔ اور مجھ کو معلوم نہیں کہ جس چیز کا تم سے وعدہ کیا جاتا ہے وہ (عن) قریب (آنے والی) ہے یا (اس کا وقت) دور ہے				
YusufAli	But if they turn back say: "I have proclaimed the Message to you all alike and in truth; but I know not whether that which ye are promised is near or far.				
M.Khan	But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Islāmic Monotheism) say (to them O Muhammad SAW): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far."				
Pickthal	But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised.				
Shakir	But if they turn back, say: I have given you warning in fairness and I do not know whether what you are threatened with is near or far;				

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿110﴾

The loud	الْجَهْرَ	Knows	يَعْلَمُ	Verily He	إِنَّهُ
And He knows	وَيَعْلَمُ	Spoken word	الْقَوْلِ	From	مِنْ
		You conceal	تَكْتُمُونَ	That which	مَا

Translit	'Innahu Ya'lamu Al-Jahra Mina Al-Qawli Wa Ya'lamu Mā Taktumūna				
AhmedAli	بے شک وہ جانتا ہے جو بات پکار کر کوا اور جانتا ہے جو تم چھپاتے ہو				
Jalandhry	اور جو بات پکار کی جائے وہ اسے بھی جانتا ہے اور جو تم پوشیدہ کرتے ہو اس سے بھی واقف ہے				
YusufAli	"It is He Who knows what is open in speech and what ye hide (in your hearts).				
M.Khan	(Say O Muhammad SAW) Verily, He (Allāh) knows that which is spoken aloud (openly) and that which you conceal.				
Pickthal	Lo! He knoweth that which is said openly, and that which ye conceal.				
Shakir	Surely He knows what is spoken openly and He knows what you hide;				

وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿111﴾

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Perhaps it may be	لَعَلَّه	I know	أَدْرِي	And not	وَإِنْ
And an enjoyment	وَمَتَاعٌ	For you	لَكُمْ	A trial	فِتْنَةٌ
		A while	حِينَ	For	إِلَى

Translit	Wa 'In 'Adrī La`allahu Fitnatun Lakum Wa Matā`un 'Ilā Ĥīnin
AhmedAli	اور میں نہیں جانتا شاید وہ تمہارے لیے امتحان ہو اور ایک وقت تک دنیا کا فائدہ پہنچانا منظور ہو
Jalandhry	اور میں نہیں جانتا شاید وہ تمہارے لیے آزمائش ہو اور ایک مدت تک (تم اس سے) فائدہ (اٹھاتے رہو)
YusufAli	"I know not but that it may be a trial for you, and a grant of (worldly) livelihood (to you) for a time.
M.Khan	And I know not, perhaps it may be a trial for you, and an enjoyment for a while.
Pickthal	And I know not but that this may be a trial for you, and enjoyment for a while.
Shakir	And I do not know if this may be a trial for you and a provision till a time.

قَالَ رَبِّ احْكُم بِالْحَقِّ ۚ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

Judge you	احْكُم	My Lord	رَبِّ	He said	قَالَ
(is) the Most Gracious	الرَّحْمَنُ	And our Lord	وَرَبُّنَا	In truth	بِالْحَقِّ ۚ
That which	مَا	Against	عَلَىٰ	Whose help is sought	الْمُسْتَعَانُ
				You attribute	تَصِفُونَ

Translit	Qāla Rabbi Ahkum Bil-Ĥaqqi Wa Rabbunā Ar-Rahmānu Al-Musta`ānu `Alā Mā Taṣifūna
AhmedAli	کہ اے رب انصاف کا فیصلہ کر دے اور ہمارا رب بڑا مہربان ہے اسی سے مدد مانگتے ہیں ان باتوں پر جو تم بیان کرتے ہو
Jalandhry	پیغمبر نے کہا کہ اے میرے پروردگار حق کے ساتھ فیصلہ کر دے۔ اور ہمارا پروردگار بڑا مہربان ہے اسی سے ان باتوں میں جو تم بیان کرتے ہو مدد مانگی جاتی ہے
YusufAli	Say: "O my Lord! judge Thou in truth!" "Our Lord Most Gracious is the One Whose assistance should be sought against the blasphemies ye utter!"
M.Khan	He (Muhammad SAW) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (unto Allāh that He has offspring, and unto Muhammad SAW that he is a sorcerer, and unto the Qur'ān that it is poetry)!"
Pickthal	He saith: My Lord! Judge Thou with truth. Our Lord is the Beneficent, Whose help is to be implored against that which ye ascribe (unto Him).
Shakir	He said: O my Lord! judge Thou with truth; and our Lord is the Beneficent Allah, Whose help is sought against what you ascribe (to Him).